SEPTEMBER 21 to OCTOBER 12, 1941

The Episcopal Church Sunday-School Magazine

A · JOURNAL · OF
CHRISTIAN EDUCATION

EDITOR
VERY REV. CHARLES S. LEWIS, S.T.D.

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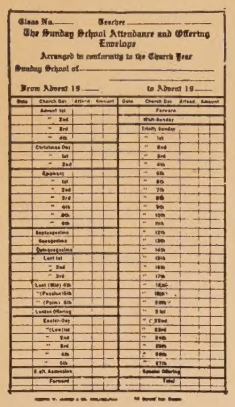
Class No. _____ Teacher _____

The Sunday School Attendance and Offering Envelope

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Sunday School of _____

From Advent 19__ to Advent 19__

Date	Church Day	Attend.	Amount	Date	Church Day	Attend.	Amount
	Advent 1st				Forward		
	" 2nd				Fifth Sunday		
	" 3rd				Trinity Sunday		
	" 4th				" 1st		
	Christmas Day				" 2nd		
	" 1st				" 3rd		
	" 2nd				" 4th		
	Epiphany				" 5th		
	" 1st				" 6th		
	" 2nd				" 7th		
	" 3rd				" 8th		
	" 4th				" 9th		
	" 5th				" 10th		
	" 6th				" 11th		
	Septuagesima				" 12th		
	Sexagesima				" 13th		
	Quinquagesima				" 14th		
	Lent 1st				" 15th		
	" 2nd				" 16th		
	" 3rd				" 17th		
	Lent (Rite) 4th				" 18th		
	"(Passion) 5th				" 19th		
	"(Palm) 6th				" 20th		
	Lenten Offering				" 21st		
	Easter Day				" 22nd		
	"1 Easter				" 23rd		
	" 2nd				" 24th		
	" 3rd				" 25th		
	" 4th				" 26th		
	" 5th				" 27th		
	2 nd Ascension				Sunday Offering		
	Forward				Total		

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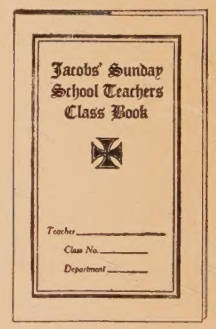

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A Journal of Christian Education

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THE VERY REV. CHARLES S. LEWIS, S.T.D., EDITOR

Dean Emeritus of Cathedral of All Saints, Albany, New York. Formerly Director of Religious Education of the Diocese of New Jersey

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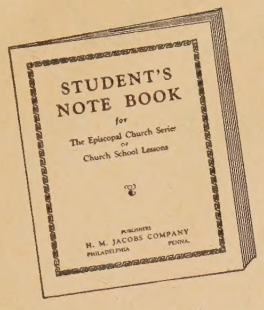

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1724 CHESTNUT ST. PHILADELPHIA, PA.

THE EPISCOPAL CHURCH
SUNDAY SCHOOL MAGAZINE

A Journal of Christian Education

Vol. CIV | SEPTEMBER 21 to OCTOBER 12, 1941 | No. 3

CALENDAR FOR SEPTEMBER—OCTOBER, 1941

September
21. St. Matthew's Day ..... *Red*
Fifteenth Sunday after Trinity
28. Sixteenth Sunday after Trinity ..... *Green*
29. St. Michael and All Angels' Day ..... *White*

October
5. Seventeenth Sunday after Trinity ..... *Green*
12. Eighteenth Sunday after Trinity ..... *Green*

EDITORIALS

THE END OF AN AGE: A NEW ERA

A NEW WINTER'S WORK begins today. What shall this winter mean for us? Writing weeks before the day one can do little more than guess. And one's guessing must be wishful guessing. For perhaps by the time these words appear in type a new era will have begun. In fact it has begun already. No matter, so far as this is concerned, how the fighting has gone these past months, no matter who has been the victor, if any one has been, a new era has come. We presume that for thinking people, even now when the snow is still on the grass, the old 'way of life' is virtually gone. It is a commonplace that England will never be the same as she has been in the past. We in this country have consciously or unconsciously been going through a similar shift in the bases of our civilization. We know what it has been, some of us at least; but no one knows what it is to be. The chapters in the Gospels of the "end of the world" read with striking agreement with today's affairs. We may not think as men did in the tenth century that the world is coming to an end, and that all the literalness of those pictures, the more as imaged by the people of those days, are at hand. But the end of the world quite as truly means the end of an era. And that is already upon us, and will be more and more sharply realized as the days go on.

It may seem almost silly to point out some or even any of the changes, but they are not so invisible. What we in our older days called class distinctions will have given way to a far more uniform social structure. There will be grades and divisions without question. Human uniformity is practically unthinkable, save as a theory. Men being as they are, different in abilities and in capacities, will fall into groups. But those of the past generations, let alone the past centuries, will shift as those in their turn were the outcome of similar fundamental changes in their past. There will be radical revisions of the economic levels. Whether 'profit' will cease to be the goal of endeavour or not one cannot say. The trend is definitely against it. How far we shall go toward the position that the great natural powers and storages of wealth should be the possession of the community rather than of the individual, no one can say at present. But we have already come a long way toward that position and the end is not yet. In some way there must be, if even revised civilization is to survive, some sort of recognition of the rights of groups and of weaker peoples, and

of a consequent regard for others which seems never to find its place in the political or statesmanship world of today. All this and more along similar lines will come, we are sure, in the wake of an Allied victory. Should the totalitarian forces conquer—which God forbid—the end of the present day civilization is still more sure. What will follow out of such a situation one dare not even guess. But out of either one must be confident that 'God will be still working His purpose out.'

Unless one loses all faith in God and His relation to human life; unless one should come to the stage that says: 'There is no God'; or, if there be, He has naught to do with what men call civilization; one must be sure that in the last long round He will overcome the powers of the Evil World and bring a brighter and better one into existence. History, if one reads it daringly, history if one can see it in the large, tells us this without question. However the forces of evil, the might of men who wilfully go their own way against the known will of God, may hinder and block God's purpose, He does in the long, long run win out, not by human force but by His own power in the souls of men. It has always seemed a vital part of the lesson of Pharoah—him of the Exodus—that God wins in the long run, even though, through men's sin, the cost to men may be terrific. The power of one of the greatest nations of ancient times, was concentrated on blocking God's purpose. And for a while they succeeded. The demand of Jehovah that His people should be set free to go out into the wilderness and worship Him was refused, and His children were crushed and tortured to prevent the fulfillment of His will. And the people of Egypt also suffered probably even more than the Israelites. And any one would have said that there was not the least hope of God's desire being fulfilled. If He raised up Pharoah to show forth His power, and that through him the LORD'S name might be magnified throughout the world, it would certainly have seemed that it was all futile. The power of Pharoah was greater than the power of Jehovah. But, and this is the lesson, in His own time and by mastering the evil will of Pharoah He did rescue His people. God did bring them to His holy Mountain and there set them up as His own nation and delivered them from slavery. A similar message of encouragement, in the face of apparent hopelessness, is the story of Jerusalem and of Sargon. This was brought out recently in a sermon by the Bishop of Oldham, where he emphasized that the prophet called Sargon God's rod and God's staff because of the sins of His people. And though Sargon brought great misery and suffering in his train yet in the long run God's people were set free and the ultimate purpose of God for them was accomplished.

We may be discouraged; we may feel that the old things which seemed to us better are all gone, and that the new are far from what they should be, we may think that He has quite forgotten His servants in all that has come upon them. But the long story of God's dealing with men says, Not so. God's will will come to pass; and the ways and forces of evil will be forced to cease. A new world may be, yes, without much doubt really and already is, coming into being, but we need not fear if only we will hold fast our faith. His way will be victorious.

But, and again this is vital, it is only as men hold fast to their faith in God that this end will come. It has always been the faith of the remnant, the few, the small groups hidden by some devoted man in the caves and fed with bread and water, or their like, which have proved the nucleus with which God has worked. He works His purpose out, as we said, but He works with men. He uses us and makes our faith in Him the stepping stones by which He comes to victory. So today, and tomorrow and the days yet to come, the vital thing is for us to hold fast to Him, and put our whole trust in Him. As we think of the 'noble works which He has wrought in the old times before us' so we dare go on and say "Arise, help us and deliver us for Thy Name's sake."

DEAN BENNETT SUCCEEDS MR. COLE

THE WINTER'S COURSES are described in another place. The Editors of the Episcopal Church Series of Lessons, and their publisher, commend them to your reading and your study without hesitation. There is but one change in the membership of the Staff. The Rev. Mr. Cole, who has been writing the lessons and, with Mrs. Cole's co-operation, the Helps for some time has been obliged to give up his work. Every one of the group has found our association with Mr. Cole and our appreciation of his work and the splendid help Mrs. Cole has given in The Teachers' Helps a constant satisfaction. He is a careful scholar; both are experienced in teaching, and we were well-content. But the growing cares of a busy parish have called for too much of his time and energy to justify their continuing with the work for the Bible Class and Home Department. So most unwillingly Mr. Jacobs has felt he must accept Mr. Cole's resignation, and with this new quarter we shall have a new writer, the Dean of the Cathedral of Wilmington, Delaware.

To Mr. Cole we say Vale, with the hope that we shall still find in him the joy of friendship and that his life, and Mrs. Cole's, may be richly blessed in every way. We shall miss them.

Into Mr. Cole's position comes a new writer, but not a new friend. The Dean of the Cathedral of Wilmington, Delaware, has long been interested

in the work which the Lessons carry on and is today the Second Vice President of the Joint Diocesan Lesson Board. Dean Bennett also comes with experience as a writer and as the rector of parishes with successful Church schools.

The Editor has known him for years and has always found him one whose work would stand the test. His first contributions are appearing at this time, the *Quarterly* and the Helps. Let them speak for themselves, rather than that we should blow a horn in their behalf. We could, but we would rather that you found in them what you are looking for. However, we say to Dean Bennett Welcome to the Editorial Board, and may our years of work together be fruitful for the Church schools and full of happiness for us all.

THREE METHODS IN CHURCH SCHOOLS

THREE METHODS OF TEACHING Church Schools claim attention and each clergyman must make up his mind which is to be the method of his own school. His problem of material then finds an easier solution. First of the three is the old catechetical method, in one or two different forms. There is either the strict Sulpician Method, where the whole school is built up on a basis of instruction and the learning of definite truths, factual or otherwise, and guidance in the translation of these into conduct. Exceptional results have followed this method and it has ages of tradition behind it, though its common name is derived from the Methode of Ste Sulpice in Paris, and as such it goes back for nearly a century. It has its difficulties, some of which rise from the lack of method-contact with what the pupils have in their ordinary school life. There is an excellent modification of this which Dr. Chalmers worked out before his death and that has been completed since that regretted day. We can find this in the Pastoral Series, where we have a combination of class work and the Methode. One very serious difficulty with the Methode is that it demands more time in preparation than most parish clergymen seem to have to give to it. It is much more than merely teaching the pupils a set of questions and preaching a little Homily to them.

A second program is that advocated by the throughly "up-to-date" leaders, and applies the advance methods of teaching in the secular schools to the Church school problems. It may be described as working out the beliefs and the practices of Christianity from the experiences through which the pupils are led. They are to learn by a process of experience and to acquire a body of knowledge based upon this experience. This does not for a moment imply that there is no value in inherited experiences and in the discoveries of the past. The so-called theories of Progressive Education underlie this method. It too has been found to interest and thrill and to guide the pupils in the way of living. The Christian Nurture Series in its latest revisions is increasingly developed along these premises. The Cloister Press Series is another example of this type of material which has many adherents.

The recent Hand book put forth by the National Department of Christian Education describes at length the latest developments in this experience program. Its emphasis is over-strong, we ourselves feel, upon the social aspects of our Church school work. Our relations with other people are an essential part of our Christian training. The old too-oft forgotten Church Catechism emphasizes our Duty to our Neighbor. And in so doing never forgot that this was our Lord's own teaching, built on the Old Testament. But we are not simply members of a social unit. If one wishes to study this whole program this hand book, Christian Education. Guide 1, may be secured from the Church Book Store, 281 Fourth Avenue, New York City.

We who have spent, some of us, many years working with and on the Episcopal Church Series feel that there is still another and in our minds better way of dealing with the Church school. We believe, as others do, very definitely in grading, but we feel that the pupils can be graded, and in most of our schools, which are small, must be graded in groups or departments rather than by ages and exact parallels of the secular school. So first of all we plan for six departments: First come the Beginners', who have not yet begun their regular school life, and we plan that they shall be in this division two years. The schedules are developed on a two year cycle. The next four divisions or departments are built on three year cycles, and they follow broadly the groupings of the secular school. The Primary group enrolls those in the first three grades of their school life, or of the ages 6, 7 and 8. The Junior Department takes on the next three grades or years, and brings the child to the transition age from childhood. These two departments have each its own method and the work is definitely planned with the pupil's needs in mind. When we come to the Secondary school ages, twelve on, or from grades seven through twelve, the Junior and Senior High school grades, we have a very different program and policy. And finally the Bible Class Department with its co-ordinated plan for the Home Department carries the student as far and as long as he will go.

Too often it is thought that the lesson material of this course is merely factual; that we are not interested in the development of the pupils, on their devotional or social or spiritual side. Nothing

could be further from the facts. But we do not begin at the same point as the experience graded schools, nor do we aim at quite the same path by which we would like our pupils to learn to walk. We do start with the given, not with experience. We do assume that Christianity is a Revealed Religion and that there is a very definite body of truth and conduct and worship which the pupil, the child of God, ought to know and learn to practise. With us it is primarily not finding out by experience but translating into experience, the truths which have been given us. You may think that the method is different but the goal is the same. In a way this seems true. But there is a difference of approach which really makes a difference in more ways than that. Years ago Professor Gavin, that widely learned and intensely devoted professor of Church History of the General Seminary, preached a sermon, rather gave a lecture, on the Catholic Faith which we profess. He compared the two approaches to Babel where men sought to reach up to know God and Bethlehem where God in His mercy reached down to men in His incarnate Son and through Him brought them forgiveness and opened the Way to Life, through the gift of Him we call The Life-Giver, the Holy Spirit. Our starting point has been for years the revelation of God through prophets, priests and finally His dearly beloved Son, our blessed Lord.

The Episcopal Church Series of Lessons for Church Schools

THE WINTER'S PROGRAM FOR 1941 - 1942

***By* The Very Reverend Charles S. Lewis, S.T.D.**
Editor-in-Chief

THE Lesson Courses for this coming winter are the outcome of the work of the Joint Diocesan Lesson Board, and represent not merely the theories and purposes of the small group of those who write the lessons, but a much larger group who represent the Church from the Atlantic to the Pacific and from Canada to the Gulf. Sometimes people wonder at the way the lesson topics are developed and now and again wonder what the treatment will be.

The Joint Diocesan Lesson Board prepares the outlines and the publisher through his own selected writers, the Editorial Board, has the lessons written based on the schedules. This explains, perhaps, why sometimes the schedule opens for the writer a treatment which some one else would not have chosen. And the Lessons, when prepared are revised with not a little care by the Editorial Board, which is made up of the writers and the publisher and the Editor-in-Chief.

This Winter's program will be of interest to more than the teachers who may be using some one of the courses.

The Beginners' Topic is *Learning to Know God as Revealed in Jesus Christ.* Its purpose is to help the child, beginning his life in the Church school, to have some idea of God, What He is like, and What He does for us. The course begins with an account of some loving things the Lord Jesus did; then, after the Christmas Interlude there are more stories of what the Lord Jesus did, leading up after a few stories from the Old Testament to the Easter Interlude. The summer's program deals with *God's Helpers.* The Leaflet is clearly printed with an outline picture which can readily be colored. The lesson is developed by the Editor in the Helps and the Leaflet is really simply a part of the whole lesson. You can readily see what the plan is by turning to the Helps in this issue.

The Primary Children are helped, through three years, to know and to respond to the fact that they are part of God's Family. This year's Course begins the three year sequence with its stress upon the *Child of God and His Heavenly Father's Family:* How we come into it, and what that means, leads, after the Christmas interlude, to a series of lessons on What membership in the Family implies. There is a definite Missionary factor in Lent and, of course, the Easter Interlude. During the summer they will be working on *Some Old Testament Stories the Lord Jesus Learned.*

The Junior Lessons, carrying out the story of the People of God, is centered on the Life of our Lord. Its title shows the emphasis. *The Living Christ; His Wonderful Life.* Its whole aim is to awaken in the pupils a sense of our wonder at our Lord's life which will bring them to know Him as the Son of God made man for us and knowing Him to love Him. In the summer the lessons will be on *Some Old Testament Stories.*

With the Intermediate lessons we pass into a new group of courses and a new method of teaching. The Helps are very important here. The lessons are built on the Senior schedule and so form a basis for Uniform Lessons in this upper school, but the treatment is very different and falls in with Junior High School methods. The Senior Department Lessons are on some of the present day problems which thinking boys and girls of high school age must face. The title is *The Christian Religion in the Modern World.* And in the summer the course is on *The Ten Commandments.* These secondary division lessons are definitely practical,

as well as full of teaching. They are aimed at developing the thinking and the conduct life of the pupils. Taken together with the two sets of Helps they ought to supply the teacher of either department with more than abundant material.

The Bible Class and Home Department *Quarterly* with the change in writer will also show change in arrangement and program. Mr. Cole following the older program of the Department wrote with the isolated and the Home people more prominently in his mind than the Bible class. It seems to be true that the majority of the users of this material use it for Bible Class work and so the arrangement of the *Quarterly* has been a bit changed. Its emphasis will lie more heavily on the Bible Class and so the Homily or little sermon for use in the devotional service at the home will be omitted. The section of Practical Applications will be much more expanded, and the Expository notes will be of special use to the student. The Daily Bible Readings will give simply the passages without comments. The topic is *Creeds and Scripture,* with the summer course on *The Catholic Epistles.*

The Editorial Staff for 1941-1942

Familiar names will appear in most cases, for the Editorial Staff or Board has seen but one change this year. Miss Armstrong who does the Beginners' Department and came into our company last year has proved her worth and is producing better and better material. We think that she has improved the Department very much and has enabled us to offer to schools a very valuable and practical Beginners' Department.

Mrs. Lippincott's skill does not lose its fineness as the years go on. She is doing the Primary Department with skill and ability and brings to her task not only trained teaching experience, but the valuable home experience which she has learned with her own children.

Miss Cathell is also a recent writer and is proving herself a competent one. Her experience is particularly helpful to our teachers for she is teaching the same group of children in the city schools in Camden, New Jersey. She has done graduate work at the University of Pennsylvania in education, and is also a trained teacher in the Church School field.

Mr. Abbott is a familiar friend, who certainly can set-up a program for the Junior High School pupils that reaches into their life. It would seem a strange situation if we were without him, and we hope for his help and skill for a long while.

Mr. Moody is meeting the needs of a large Baltimore parish and the demands on his time for his Senior work without lessening his contribution to either. He certainly can write delightfully and his presentation of the courses for the Seniors is always thoughtful and practical.

Dean Bennett is our new member of the Board, and already I have told his tale in the Editorials. So far he has, naturally, prepared but one group of lessons, but, it may not be amiss to say that they show as the weeks run on a real progress, and we look forward to his contributions in the Bible Class Department which will make that one of our strongest departments.

Such is the group which with the Publisher and the writer make up the Editorial Board. We meet each quarter and go over the work for the months ahead, discuss important practical questions, grow better friends and more appreciative of each other and never have enough time together. But we are all bent on serving our teachers and their pupils with the very best lesson material and guidance that we can give them.

✝ QUESTION BOX ✝

(Questions for this Department may be sent to the Editor, Rev. Dr. Lewis, Kinderhook, N. Y.)

How shall we fit new scholars into the school?

When these pupils are from other schools or from homes where they have had little or no instruction and have not learned the truths which your own pupils have had, you have a difficult problem but you cannot use the natural method of meeting it. By that I mean put them into a training class until they have made up the backwork. Practically you must put them into the class where other boys or girls of the same age, or school grade, belong. The deficiencies in their instruction are things to be filled in as you go from week to week. Many of them you may not be able to fill in or only after a good while. But two or three matters ought to be met at once. First, if it has not been done already, be quite sure to know if the child has been baptized, and see that the rector knows if this pupil has not been baptized. And then be sure, that if in the older grades, he/she knows the Lord's Prayer and the Creed and the Ten Commandments. And also that there has been a beginning of the devotional life, prayer, etc., as you may best get at this.

There is a further practical problem—I am speaking of the older pupils—and that is to take care that the other members of the class make the new pupil at home. I well remember years ago a case where a girl dropped out of the School and the reason was that the other girls in her class not only were better dressed than she but made her feel the difference. This is hard to meet; but you ought to try to meet it.

Is it wise for a teacher to call on her scholars and to bring them to her house?

Most emphatically yes. One of the best teachers of high school girls whom I ever knew made it a point to call on the girls and their mothers rather frequently. She knew them in their homes and so was able to reach into their lives better than she otherwise could have done. The question of

bringing them to the teacher's home may depend upon her freedom in the house. If it is her own or if she may use it as if it were her own, then by all means it is wise to bring them home. It is just another way to develop closeness of friendship with them. When Bishop Ingley of Colorado was rector of St. Matthew's, Kenosha, Wisconsin, he had a remarkable Church school (I have no doubt that the present rector has its mate, for I know him and his work). In that school there was a business man of some importance in the community and he was the teacher of a class of boys in their young 'teens. He had a large house, and a roomy warm basement where he fitted up a work shop for his boys and spent one evening a week there with them, and let them have the run of the room now and then at other times. Needless to say that this man's work did not stop with his teaching on Sunday and that that class of boys was welded into the church. These are two outstanding examples of the good of visiting by the teacher. It may not be possible to copy them exactly. But the principle stands.

I have been writing about the teacher's visiting the class members. There is another part of the church school visiting which needs close attention. It might be put in two parts. First when the child is admitted into the school he/she and the parents ought to be visited promptly and made to feel that the child is welcome and that there is an interest in him/her. Then, if sickness comes, or carelessness shows itself, and the child is absent for three Sundays he/she should be looked up at once, either by the teacher, if possible, by the rector, or by a school visitor. And the order in which they are mentioned here is the order I think, in importance.

Summary of Conference at General Convention on Weekday Religious Education

Group led by the Rev. Maurice Clarke, D.D., reported by the Rev. A. Stewart Hogenauer of Newark.

I. Why Have Christian Education On Released Public School Time?

a. Character education must be supported by religious truth and experience. In order to make this possible more time for guiding the children is necessary. The Sunday program is ineffective.

b. It is a step toward bringing religion into the total educational life of the child at every age level so that religion and Christian religious living and thinking will be more completely a part of life and not something for one day a week.

II. In planning a program of Weekday Christian Education solid foundations are essential. Entry into a worthwhile Weekday Religious Education program rests upon:

a. A careful survey of needs and desires of the parish and community.

b. Adequate provision for financing the program.

c. Complete cooperation of the clergy.

d. Sympathetic cooperation of the school board.

e. Sufficient time given to careful planning of administrative details, curriculum problems, etc.

f. Provision made for securing qualified teachers acceptable to public school boards, not only because of special training in pedagogy, but training in teaching religion and in the content of religious education.

g. Expert leadership from national headquarters and local groups.

III. Weekday Religious Education now being carried on was reported by members of the group as first hand information.

a. Interdenominational cooperative set-ups with classes either in school buildings or in churches or centers near the school buildings.

1. *St. Louis*—Children go to Church near school. Movement progressing slowly but well. 96,000 pupils enrolled. Paid teachers meeting high standards of qualification.
2. *Elgin, Illinois*—Successful because of four years of groundwork. Supported by community with funds raised in same manner as funds for Community Chest are raised. Paid teachers. Salary comparable to that of elementary teachers and that of supervisor comparable to that of an elementary school principal. Classes in school buildings. 85% of children enrolled in classes.
3. *St. Paul, Minn.*—Meet in schools.
   Minneapolis, Minn.—Meet in churches near schools.
4. *Pittsburgh*—School board took initiative in beginning movement. Credit for graduation from High School allowed for attendance at Sunday worship, attendance at Sunday class, and attendance at weekday class.
5. Other interdenominational systems mentioned but not reported by actual workers in those systems:—Dayton; Cincinnati; Oak Park, Illinois; and sections of Chicago. Rochester reported in certain sections of the city. Paid Teachers. Classes in churches near schools.

b. Denominational plan with children going to their own churches. Most successful in communities where distances are not too great between schools and the child's own church.

1. *Garden City*—High School.

2. *Wanwantosa*—Each church provides own teacher—10 years of effective work.
3. *Faribault*—Volunteer teachers.
4. *Batavia*—Partly paid and partly volunteer teachers.

c. Classes after school hours meeting in homes near schools—Oakland, Calif. (St. Paul's.)

d. The success of and preference for either plan (denominational or interdenominational) depends upon the cooperation of churches in matters of curriculum emphases and the plan for financing.

IV. Curriculum materials and emphases.

a. Creative and experimental type of materials growing out of committees of teachers and supervisors. (In St. Louis, public school leaders cooperate with curriculum committees). In the denominational setup such as at Batavia where close correlation with Sunday work, mission study and public school work requires creative work on the part of the teachers.

b. The use of printed, well tested material such as the Cooperative Vacation Church School texts and the Carrier and Clowes texts.

c. It was felt by the group that the content of curriculum plans for Weekday Religious Education might be limited to history and fact where our church cooperates with other denominations and that worship and interpretation be left to the churches in their Sunday programs.

V. Report card systems should follow the public school system. "Credit" in High School classes for attendance depends on the public school system and standard of teaching maintained.

VI. Weekday Religious Education may take a definite place in the total parish program. (Lack of time prevented further discussion of this point). —*Bulletin for Leaders in Christian Education.*

Church School Can Be Fun!

***By* Horace W. B. Donegan**

From *The Layman's Magazine*

THE interest of St. James' Church, Madison Avenue, New York, in the religion of children is not new. For years we have given thought, time and money to a program of Christian education. Three years ago we built a seven story parish house, modernly equipped, to accommodate the ever-increasing membership of our Church school, an active membership which now totals over 500 boys and girls. Children of pre-school age or members of young people's groups, are not included in that figure, nor those who have been absent for three or more weeks.

The congregation of St. James' is whole heartedly with the rector in his Christian education program. The fact that in a time of depression the parish house was built at a cost of over $200,000 and paid for within twelve months is sufficient evidence of that. The money came not from one person nor from a group of individuals but from hundreds of parishioners.

Perhaps we should have been satisfied with such a large church school, but we were not. We felt that we were not giving all those boys and girls the most helpful, most modern sort of Christian education. For all our effort there was much about our school that was conventional. The worship was the dull type of opening service used in most such schools. The courses of instruction were pedantic. What we were doing was good, perhaps, but not good enough. We wanted these crowds of delightful children to have each Sunday a genuine experience of Christian worship followed by the best religious instruction possible. We knew that the parents who send their children to us want them taught in an intelligent and interesting manner.

We set about to make the whole thing over. We did not tinker away at it nor attempt minor reforms. Now that what we have purposed comes to actual being, we are glad we had the courage to take the job in hand. For months before anything was done, we discussed theory under the leadership of experts—not Church school experts but educational experts whom we asked to assist us because we knew their religious sincerity, their pedagogical experience and deftness, their love of children and (not least) their originality of mind. In general advisory charge of the whole reconstruction is Canon Bernard Iddings Bell, formerly warden of St. Stephen's College and professor of religion at Columbia. We enlisted as his chief assistant Abbie Loveland Tuller, Doctor of Philosophy in Education from Harvard University, sometime Dean of Women in Denison University and now superior of that fascinating experiment in Religious education, the "Teachers of the Children of God" at Barnstable, Massachusetts. These two with a staff to help them have designed for us a plan of worship and instruction, a program with which we are already pleased (we and the children and their parents), and which we hope soon to make available for such use elsewhere as may be desired.

We are now providing a children's service of worship that is beautiful and devotional, one which can be used in parishes which like St. James' are of Evangelical rather than ritualistic tradition; a service of worship which exalts God in such loveliness as makes Him real to the young worshipers and induces in them a self-forgetful reverence. Our experiments to that end are still going on; but already the dull, stodgy "opening exercise" atmosphere is gone, we hope forever.

We are using our own courses of instruction this

year from the ages of six through twelve. Next year we shall have them also for students older than that and younger. These courses of ours are really new in idea and execution, not merely slightly better versions of the same old thing. The whole approach is fresh and vital. Every device of pedagogy which has established itself as of *proved* value in the teaching world has been employed: reading schemes, projects, stories, handwork, dramatizations, games, modern testings; but these have been "integrated" most remarkably, so that there is no confusion or wasted effort. Workbooks are attractively printed, arranged for charm as well as utility. Meticulous instructions are furnished for the teachers, so that even those unused to modern methods may get the why and how of them. Dr. Bell has said, "The unforgivable sin in dealing with a child is to bore that child." Certainly those at St. James today are not bored. It is a source of satisfaction to have the parents tell us how much their children are learning in the class rooms and how they enjoy the service of worship. Unlike some of us, these boys and girls when they are grown-up will not have to unlearn what once was taught them in the church school.

It is all a great deal of fun for us as well as for the youngsters, so much that we are looking forward to the time when we can pass on to other schools the theory, the methods and the material. It is costing a great deal of money to do all this, and it would not be possible were it not for one generous Christian woman who loves and understands and works for children. We are glad here at St. James' to do this pioneering sort of work. We thank God that we are able to help so many children to a joyous, sane, and modern spiritual life.

MISSIONARY NOTES

LONG-TIME FRIEND OF INDIANS

On the yellow sandhills the last patches of snow disappear, the southern slopes show green along the water ways, meadow larks sing, and spring has come to the Dakota valley. The Rev. Nevill Joyner has watched the coming of more than thirty springs on the Pine Ridge Indian Reservation, South Dakota, and has worked steadily on through the burning summer days and through the cold winter winds of more than thirty years while he has been priest in charge of the Pine Ridge Mission.

Indians do not easily give their respect or their affection to the white man but when they do, nothing can shake it. Dr. Joyner has the rare gift of knowing how to work with them, perhaps because he cares so much and so wisely.

In early days he went on his long trips around the reservation with a team and a buggy, taking grain for his horses, his own bedding, clothes, vestments, altar furnishings, and a few books, and spending the nights as a welcome guest in the little crowded homes of the people. He was the only priest in the whole area, as large as Connecticut, with eight thousand Indians scattered over it. Now there are twenty-one mission stations, each with its own priest or lay worker.

Roads and motors, schools and medical care, have done much, but the burden that lies heavy on Dr. Joyner's heart is the desperate need of helping and training the Indians to develop their homes. It is hard for them to lead the settled existence which is necessary if they are to keep gardens, tend livestock, and develop a satisfying home life.

The fault is not by any means all theirs. "It is no strange thing to drive through a settlement," Dr. Joyner says, "and find everyone has made a jaunt to town to provide entertainment in paint and feathers for the white man's street fair or for tourists at the railroad station." In houses of two little rooms at most, dirt floor and sod roof with bare dark walls, no books or pictures or recreation, food neither wholesome nor plentiful, nothing to stimulate their minds—why should they stay at home?

No one has pled more earnestly and steadily with Church and Government than Dr. Joyner for practical homemaking and character-developing programs. One great achievement is that though his devotion to the Indians and against all odds he has done something to make the Indians themselves desire better things and to see that a better life can be theirs.

WITH SWIFTLY MOVING FINGERS

A bitter, blinding snowstorm kept most of Baltimore at home on February evening in 1859, but to a church came nineteen persons to join in their first Episcopal service, and others to hear a new kind of missionary.

The nineteen persons were deaf-mutes. They gathered to "hear" the service as interpreted for them by the graceful, swiftly moving fingers of the Rev. Thomas Gallaudet, pioneer of Church work among the deaf.

When Mr. Gallaudet arrived in Baltimore that winter day, seven years after he had started St. Ann's Church for Deaf-Mutes in New York City, he knew no deaf persons. But he started out at once into the storm to gather a congregation for an evening service.

A policeman directed him to the little shoe repair shop of William Workinger, who was deaf. Almost at once William was interested in the task. In a few hours the two men, the deaf cobbler and the clergyman who was not deaf but spent a lifetime ministering to deaf-mutes, found a congregation.

In many churches from East to West, like that one in Baltimore, are services today where silence reigns, silence that falls heavily upon the hearing ear and is broken only by the tap of footsteps in the processional and the rustle of fingers as the congregation prays or sings. Into these churches

(Continued on Page 96)

TEACHERS' HELPS

EPISCOPAL CHURCH SERIES OF LESSONS

THE COURSES AND THE METHODS FOR TEACHING THEM

DEPARTMENT-GRADED COURSES

Beginners' Department;	Learning to Know God as Revealed in Jesus Christ
Primary Department;	The Christian Child and the Family of God
Junior Department;	The Living Christ: His Wonderful Life
Intermediate Department;	The Christian Religion in the Modern World
Senior Department;	The Christian Religion in the Modern World *Advanced Course*
Bible Class and Home Department;	The Creed and The Scriptures

UNIFORM LESSONS

These, covering Grades 7-12, are the same as the Intermediate and Senior Departments in the Department-Graded Series.

The Church School Special Offerings for 1941-1943

The Lenten Offering

The themes set for the three years in the current Triennium are:

1941. Our Chinese Friends.

1942. The World Community in Christian Worship.

1943. Latin America.

The Birthday Thank Offering

During the coming Triennium three objects will be designated, one for each year. The first two are:

1941. A building for Mexican work at the Cathedral Settlement, Phoenix, Arizona.

1942. Clinical station for medical work in Puerto Rico. .

1943. To be announced later.

The Little Helpers Offering

Some parishes still maintain an offering in connection with their work for the youngest ones. This offering has been divided between St. Agnes' Hospital, Raleigh, N. C., and Japanese Kindergartens. A special Font Fund has provided a font each year for a mission church at home or abroad.

The Christmas Box Offering

This offering provides the greatest single channel or direct contact between the children of parishes and mission fields of the Church.

New B. T. O. Material

National Council. Free.

The new material for the 1941 Birthday Thank Offering object-work with Mexicans through the Cathedral Settlement at Phoenix, Arizona—is now ready. It includes a Leader's Guide, fuller than in previous years, a larger and better picture folder for the children, and a specially designed offering envelope which has a picture of the settlement house.—*Bulletin for Leaders in Christian Education.*

THE BEGINNERS' DEPARTMENT

Text: The Beginners' Leaflet **Editor:** Miss Ruth Armstrong

Subject: Learning to Know God as Revealed in Jesus Christ

September 21, 1941

THE FIFTEENTH SUNDAY AFTER TRINITY

THE LORD JESUS WELCOMES THE CHILDREN

AIM:—To show that Lord Jesus loves all little children. Through real life experiences we shall endeavor to teach that the Master loves us, cares for us, protects us and wants us to love Him. Let us aim to make His love real by means of stories, songs of praise and talking to Him in prayer.

LESSON MATERIAL:—Saint Mark 10:13-16.

WORK MATERIALS:—Pictures of your church ready to mount on construction paper, crayons.

BACKGROUND FOR THE TEACHER

The stories from September 21, to November 23, 1941 are written to show some loving things Lord Jesus did when He was here on earth. We have used the Four Gospels, (Matthew, Mark, Luke and John) as source material and hope to orient the child so that he will realize he is a member of God's Family. In dealing with these stories teachers should realize that they serve a double purpose in this course. Certainly they are worth remembering. But they are also intended to help the child understand the lesson and gain valuable experiences to enable him to live a Christian life. The Religious truths which we impart now can function in the daily life of the child and remain as a pattern for future use. We, as Church School teachers, should teach children to uphold the ideals of religion, which are based on brotherly love and tolerance. Through story-telling we give them a picture of Lord Jesus and His love for all people, doing good deeds and living a life of self-sacrifice. He taught us to love one another and died on the cross for our sins.

LESSON PLAN FOR TODAY

The most important factors in any child's life are: 1. The Home. 2. Church. 3. School. Radio, movies, and play time are secondary. Naturally the home is placed first because that is the only place he knows from birth until he attends Church School. The transition from his house to God's House should be pleasant, friendly and happy. Teach him to love God's House and to respect it. Make this new experience a pleasant one. As the children come in this first Sunday greet each child individually and call him by name. Introduce children to each other and make your Church School Life Centered. Teach your children to be little helpers. Teach them how to live.

EXPANSION OF THE LESSON PLAN

Since this will be the first Sunday for most of the young children plan a very flexible program. If you can help them adjust themselves in this new environment and create a desire to come again you will accomplish much.

1. *Opening Period:*

a. Play quiet music on the piano or victrola. "Morning Prayer" is a good selection. Tell the class the name of the music you play.

b. Sing, "Good Morning to you."
"It is sunny today."
"Let the Merry Sun shine in."

c. Introduce God's Book, the Bible to the class. Read St. Mark 10:13-16. "Let the little children come unto Me and forbid them not for of such is the Kingdom of Heaven." (Use the word "let" rather than suffer.) Ask group to help you repeat this verse. Choose children to hold the Bible.

d. Receive the Offering. Teach verse. "Father, bless the gifts we bring Thee. Give them some thing sweet to do. May they help some one to love Thee. Father may we love Thee too."

e. All kneel. Posture for prayer should be stressed and encouraged this first Sunday. Ask if they know the Lord's Prayer? If you think they can repeat this prayer with you say it. A short prayer such as "Father, we thank Thee for the night. And for the pleasant morning light. For rest and food and loving care and all that makes the day so fair." Amen.

f. Sing: Simple, easy, familiar songs. "Twinkle, twinkle little star." "Jesus loves me this I know." "I am so glad that Jesus loves me."

2. *The Story:*—Group the children in front of you so that they may see the pictures to better advantage and to hold their interest. Tell today's story. Show pictures of Christ blessing the children.

3. *Expression Work:*—Give each child a leaflet. Ask them to point to Lord Jesus. Tell what the different children are doing in the picture. One has flowers for Him. Count the children. Would you like to color this picture? Use not more than two colors. Green for the grass and blue for the children's clothes. Today we are going to give every one a picture of Our Church (Name of Church). This is your church. It is God's House and He welcomes you here today.

4. *Dismissal:*—Stand and sing, "Good bye to you." (Use Good Morning to you music) and "We shall see you next Sunday."

As children leave the room shake hands with each one and invite him to come next Sunday. Thank all for helping you sing and work so nicely.

September 28, 1941

THE SIXTEENTH SUNDAY AFTER TRINITY

CHILDREN BROUGHT INTO GOD'S FAMILY BY BAPTISM

AIM:—To teach the child that he is brought into God's Family by Baptism. He then becomes a member of the Christian Family.

LESSON MATERIAL:—St. John 1:12; Galatians 3:26, 27.

WORK MATERIALS:—Pictures of families. Magazine covers or advertising material may be used. Be sure to have a mother, father, brothers and sisters represented in the picture. Mount pictures on colored construction paper. Color font on the leaflet with white chalk.

BACKGROUND FOR THE TEACHER

Refresh your mind by reading the Baptismal Service in the Prayer Book. Attend a Baptism and observe the ritual. By birth we are members of an earthly family. We have a family name. When we join the Christian Family we are members not by birth but by definite choice. At an early age our parents make this choice for us. They select a given name for us and we are taken to God's House to be initiated into the greatest family in the world, the Christian Family. The rector, representing the Church, names the child, baptizing him in the Name of the Father and of the Son and of the Holy Ghost. The sign of the cross is made on his forehead and he belongs to God's family. From this time on he becomes a child of God and begins his Church life. Having had us baptized our parents continue to nurture our spiritual lives just as they care for us physically. All babies are absolutely helpless at birth, but God provides for His children's growth;

1. Physically. (Parents care also nurses and doctors.)
2. Mentally. (Teachers to instruct and guide them.)
3. Spiritually. (Church School, the Church and it's teachings.)

The child learns to care for his bodily needs as he grows older. He learns to eat, to walk, talk and play by observing and imitating those around him. Thus his physical growth is a natural process. Mentally he is encouraged to think for himself but all his questions (How, Why, and When?) are answered and explained. At school he is taught to think independently and to reason things out. He learns to do by doing. How can we instruct the child spiritually? Parents present him for baptism at an early age, therefore he becomes a member of God's Family, the Christian Church, by Holy Baptism. In the name of the child his sponsors

(god-parents) promise, First: to give up what is wrong. Second: To believe what is true and Third: To do what is right. God promises to forgive, sustain, reward and bless His children. His god-parents also promise that the child will learn the Creed, the Lord's Prayer and the Ten Commandments and all other things which a Christian ought to know and believe to live a good life. As soon as he is able to listen mother tells him Bible stories and shows him pictures. She may sing some of the old familiar hymns and as soon as he talks he is taught a prayer to say before he goes to sleep at night. He is learning about his Heavenly Father from other people, too. At Christmas he hears the Christmas Story over the radio or if he is old enough he goes to Church School and takes part in the services. Just as he is taught to care for his bodily needs he learns to love Lord Jesus and follow Him who said, "Let the little ones come unto Me and forbid them not for of such is the Kingdom of Heaven."

LESSON PLAN FOR TODAY

Ask children if they have ever attended a Baptism. What did they do? They stood while the Rector held the baby in his arms and baptized him in the name of the Father and of the Son and of the Holy Ghost. After he made the sign of the cross on the baby's forehead every one prayed for the baby. And that is how the child became a member of God's Family. Ask them if they are in God's Family. How do you know? Mother told me I was baptized when I was a baby. Ask each child to tell his name. Harry White or Judy Williams. Explain that when they were born they had a family name, White and Williams. Every family has a name. But your first name is given to you when you are baptized and join the Christian Family. Harry and Judy are your Christian names. Ask children to name the members of their family. Father, mother, brothers and sisters. Do you all have the same family name? Yes. Your first or Christian name is different. But you belong to the same family, you live together in the same house and your father is the head of the family. He earns money so you can eat good food, wear nice clothes and live in a comfortable house. When we are baptized we become members of a very large family. It is the Christian Family. It is the largest family in the world. God is the Father of it. We are His children and He knows and loves every one of us. Perhaps you wonder why we are baptized when we are babies. Our parents are anxious to make us members of God's Family. He loves babies and wants us to love Him. When He was here on earth He said, "Let the little ones come unto Me; and forbid them not for of such is the Kingdom of Heaven." So just as the mothers brought their children to Lord Jesus in the days of long ago, we bring them to Him today.

1. *Opening Period:*

Play quiet music on the piano. "Largo" is a good selection. Teach children to recognize music and to listen attentively.

2. Sing; Songs of Greeting. "Good Morning to you." "A Welcome to you." "We are glad to see you." "Good Morning upon this sunny day."

3. Hold the Bible and repeat, "Let the little children come unto Me; and forbid them not: for of such is the Kingdom of Heaven." Ask class to repeat the verse with you. Choose individuals to hold God's Book.

4. Sing: "Jesus loves me this I know for the Bible tells me so."

5. Offering and Response. "The Lord Loveth a cheerful giver."

6. Kneel and say the Lord's Prayer. (Plan to kneel in back of class so you can comment on the straight backs and good posture.

7. Sing: 1. "Jesus loves even me."

2. "I think when I read that sweet story of old, when Jesus was here among men, how He called little children like lambs to His fold. I should like to have been with Him then."

8. Stand and sing "America." Salute the American flag.

For exercise the class may march around the room or stand in a circle and play "Follow the leader."

2. *The Story:*—Before you tell today's story, retell last Sunday's story, "The Lord Jesus WELCOMES The Children." Invite the group to place their chairs in front of you.

3. *Dramatization:*—Today's story is perfect for dramatic play. All children love to play house, school and Church School. Give every one an opportunity to play some part of the story. There is great value in a dramatization of this kind. It becomes a reality to little children and they need little guidance.

4. *Expression Work:*—Mount pictures of families and babies on construction paper. Pre-school and kindergarten children enjoy pictures of babies and children their own age. It is natural for them to find a story in every picture. Encourage this native ability. If your group enjoys working with crayons they may color the font on the leaflet with white chalk.

5 *Dismissal:*—Ask the children to invite their friends to come to Church School and learn about Lord Jesus. Sing "Good Bye to you."

October 5, 1941

THE SEVENTEENTH SUNDAY AFTER TRINITY

FOUR FRIENDS WHO HELPED A SICK MAN

AIM:—To show the children that Lord Jesus helps those who believe in Him.

LESSON MATERIAL:—Saint Mark 2:1-12.

WORK MATERIALS:—Plan to do free hand work. Have crayons, pencils and paper ready.

BACKGROUND FOR THE TEACHER

During the first part of this course we shall try to show that the miracles performed by our Saviour prove His divine power. All told there are more than thirty miracles recorded in the Bible but we shall only attempt to tell five in this quarter.

1. The man sick of the palsey cured.
2. Tempest calmed.
3. Five thousand fed.
4. Centurion's servant healed.
5. Draught of fishes.

Today we read St. Mark 2:1-12 and feel the personal trust these people had in Christ as a Saviour. As soon as they heard He was in Capernaum teaching in a certain house large crowds gathered, till there was no more room for them, not even at the door. In this town, which was the center of Christ's labours, lived a man, who was a paralytic. Unable to walk, four of his friends carried him on a mattress to the house where the Master was staying. But they could not get near Him on account of the crowd. Undaunted by this disappointment they carried their sick friend to the roof and made an opening in it through which they lowered the mattress on which the sick man lay. When Lord Jesus saw their faith, He said to the paralytic, "My son, your sins are forgiven." From the crowd came voices asking, "Who is this man?" "What does He mean by talking like this?" "Only God alone can forgive sins." Conscious of this criticism and comment Lord Jesus said to them, "Which is the easier thing to do: Say to the paralytic, 'Your sins are forgiven,' or to say to him, 'Rise, lift up your bed and walk.' To prove to you that God gave Me power on earth to forgive sins, I shall say to this man "Rise, lift up your bed and go home." Immediately the sick man arose and walked away home. This miracle was wrought before a houseful of people, who exclaimed in great amazement "We never saw the like of it." Lord Jesus showed the people God gave Him divine power to perform miracles, to heal and help those who believe and have faith in Him.

LESSON PLAN FOR TODAY

Show pictures of houses in Palestine. They are built the same today as they were 2,000 years ago. Towns and cities are filled with small, white, flat, roofed clay or stone buildings minus chimneys, for there are no fires in the houses. The roof and upper apartments are reached by stairs on the outside of the house. Ask children where the stairs are in their house. Ask why they do not have fires in these houses? It is a warm country and they cook out of doors. Where do you think the people sleep? On rugs or mats on the floor. Some times up on the flat roof with the stars for a ceiling. They make the roof of matted branches and dried mud. Some times an awning is spread over the court yard. The larger houses have a verandah around the court yard. If the house has two or more storeys there is usually a balcony covered with a second verandah. Today we are going to hear how four men carried a sick friend to Lord Jesus. What do you think they carried him on? A mattress. When they reached the house where the Master was preaching they could not get inside the door. Do you know the reason? Crowds of people were there. What do you suppose they did? Listen to the story and you will hear what happened. We call it a miracle, which means some thing took place which only Lord Jesus could do. God in Heaven gave His Son, our Blessed Saviour, power to do this marvelous thing.

1. *Opening Period:*

a. Quiet music. Play "Morning Prayer" and part of "Largo."

b. Sing; "Good Morning to you." "We are glad to see you."

c. Opening Sentence: "This is God's House and He is here today. He hears

each song of praise and listens when we pray."

Children hold Bible and repeat verses they have learned. "Let the little children come unto Me and forbid them not for of such is the Kingdom of Heaven." "God is love."

d. Offering and Response. "Father bless the gifts we bring Thee. Give them something sweet to do. May they help some one to love Thee. Father may we love Thee too."

e. Prayer: Kneel and say "Before my words of prayer are said. I close my eyes and bow my head. I try to think to whom I pray. I try to mean the words I say." "Our Father, Who art in Heaven."

f. Sing: "I think when I read that sweet story of old."

"Jesus loves me this I know for My mother tells me so."

"Tell me the stories of Jesus."

g. If the weather is pleasant go for a short walk. Observe the houses near the church. Notice the shape of the roof. Where are the stairs leading to the upper story? What materials are our houses made of?

2. *The Story:*—Tell today's story and illustrate it with as many pictures as you have. For comparison show pictures of old and modern houses.

3. *Conversational Period:*—Encourage the group to contribute worth while information. Invite them to share their experiences with others.

4. *Expression Work:*—Let this be a free hand period. Let the class express themselves and their thoughts on blackboard or paper. If you have time you might show them how to fringe a sleeping mat. (Fold paper and cut in fine fringe about one inch from the edge). Class may use their own color scheme and designs.

5. *Dismissal:*—Lord Jesus was always glad to help those who believed and trusted Him. Let us kneel and ask Him to help us believe in Him. Amen.

Sing: "Our Sunday School is over and we are going home. Good bye. Good bye. Be always kind and true."

October 12, 1941

THE EIGHTEENTH SUNDAY AFTER TRINITY

THE LORD STILLS A STORM AT SEA

AIM:—To help the children realize that God is our loving Father and He protects us when we are in danger.

LESSON MATERIAL:—Saint Mark 4:35-41.

WORK MATERIALS:—Plan a poster picture of sail boats sailing on the calm blue sea. Use blue and green crayons for the water and light blue for the sky. The sail boats may be cut out and pasted on the water.

BACKGROUND FOR THE TEACHER

We learn from early Christian writers that St. Mark was the spiritual child of St. Peter, who referred to him as Mark, my son. Incidents based on what St. Peter told him are recorded but not always in the order in which they were spoken or done by Our Lord. The interpreter of St. Peter wrote down just what he remembered. One of his aims in writing this Gospel was to show how the Son of Man proved Himself to be the Son of God by signs and wonders which He worked. Who could relate these stories to St. Mark better than St. Peter? He was one of our Lord's friends and followers and accompanied Him wherever He went. No doubt this particular incident made a great impression on St. Mark, because he has recorded it in great detail. He states the time, the place, the reason for the boat ride on the Lake and the unusual events which occurred. It was evening after a busy day preaching and teaching beside the Lake. All day the Master talked to the crowds of people, who followed wherever He went. Exhausted, He felt the need of rest and relaxation. So He asked Peter and some of His other friends to take Him across the Lake in a boat. Quickly and quietly they rowed out from the shore but some of the crowd persisted and followed in small boats. At first all was calm and peaceful but suddenly a storm arose. It was one of those fierce squalls, which resemble a hurricane. The wind blew harder and harder and the waves grew larger and larger but Lord Jesus slept peacefully on the cushion in the stern of the boat, His sleep was undisturbed by the fierce storm raging all around Him. His friends were frightened when the wind tossed them about and the waves dashed over their boat and nearly submerged them. "We shall drown. Wake up Master. Wake up!" they called as loud as they could. "Don't you care?" Lord Jesus stood up in the boat and turning to the wind and the waves, He spoke three words, "Peace be still." Immediately the storm subsided. The wind ceased to blow and the sea was calm again. When all was quiet He turned to His friends and challenged their faith by saying, "Why are you afraid like this? Have you no faith yet?" Overawed they sat and looked at Him. Many things they saw the Master do but never anything as wonderful as this. Only God can control the elements they thought but now they see Lord Jesus performing a miracle to prove to them that He is the Son of God endowed with Divine Power. The men were amazed and said to each other, "Whoever can He be, when the very wind and sea obey Him?"

St. Mark gives us this narrative just as St. Peter told it to him.

LESSON PLAN FOR TODAY

Ask the children if they remember what Lord Jesus did when four friends brought a sick man on a mattress to Him. How did they get the sick man to Him? Where are the stairs on the houses in the Holy Land? With guidance help them tell last Sunday's story. Refresh their memory by showing pictures. What do we call the wonderful things Lord Jesus did? Miracles. Do you know who gave Him power to perform miracles? Yes it was God, His Heavenly Father.

Ask the children how many have been on a boat, on a lake or river? It is very pleasant to sail or row on a calm Lake on a nice sunny day. But it is not the place to be in a storm. Ask them where they should be when a storm arises. Encourage group to relate interesting experiences and to contribute worthwhile information. We can not see the wind but we can see the things it does. When a storm first approaches great gray clouds darken the sky. The wind blows and blows. If you live near the water you see the waves grow higher and higher. Some times the wind blows the storm out to sea and then the boats are tossed about until the wind ceases to blow and the waves become calm again. Do you know a poem which says,

You have never seen the wind.
Neither have I.
But when my hat blows off
I know the wind is passing by.

Make up original reasons such as;
When my coat blows open.
When the flag waves on the pole.
When the door slams.
When the weather vane turns round and round.
I know the wind is passing by.

Who can make the wind blow? Who can stop the wind? Today we are going to hear about a storm which happened a long, long time ago. Lord Jesus had been preaching and teaching all day. It was getting dark so He asked His friends to get a boat and take Him across the Lake where He could rest. It was very calm and quiet at first and His friends were glad to see the Master sleeping so peacefully. But suddenly the the boat began to toss about, the sky was dark and the waves grew high. Listen to the story and you will hear what happened.

1. *Opening Period:*

Play quiet music. If you play, "Tell Me the Stories Of Jesus" ask the class to listen to the music, quietly. Music appreciation is fostered if you help them interpret the music.

Sing: Good morning to you. Good morning to individuals.

Sing: Welcome songs. Songs about the weather. (Rainy, Windy, Sunny or Cold.) Use "Good Morning" music. ("It is windy today. It is windy today. Good morning dear children. It is windy today.")

Repeat verses from the Bible. Hold God's Book. Explain that the stories which we hear each Sunday are taken from the Bible. Long, long ago a good man named St. Mark wrote the Gospel of St. Mark. He wanted us to know some of the wonderful things Lord Jesus did so he wrote this book. There are many books in our Bible. Some people call it the most wonderful book in the world. Today we are going to hear a story St. Peter told St. Mark.

Sing: "Praise Him, Praise Him."

Offering and Response:

Prayer: Kneel and repeat the Lord's prayer.

Kneel and sing a prayer Hymn. "Jesus tender shepherd hear me."

Sing: "I think when I read that sweet story of old."

"Tell me the stories of Jesus, I love to hear."

Today is Christopher Columbus' birthday. Nearly 450 years ago he sailed across the ocean blue and discovered our country, America. Let us stand and sing "America." With our right hand over our heart we shall salute the American flag.

For exercise the children may march around the room or build a boat with their chairs. If they face the chairs and use one for the bow and two for the stern they may sit in the boat and listen to the story as you tell it.

(Continued on Page 84)

THE PRIMARY DEPARTMENT

Text: The Primary Leaflet **Editor:** Mrs. Elizabeth H. Lippincott

Subject: The Christian Child and the Family of God

September 21, 1941

THE FIFTEENTH SUNDAY AFTER TRINITY

THE FAMILY OF GOD

AIM:—To teach that we belong to the Family of God which is the Christian Church, and that God is our Heavenly Father.

LESSON MATERIAL:—Saint Luke 11:1-4.

MEMORY WORK:—I will be to him a Father. Hebrews 1:5.

DEVOTIONAL LIFE:—Say the Lord's Prayer each day this week, remembering that God is your Heavenly Father, and that you belong to His Family, the Christian Church.

CHURCH KNOWLEDGE:—Find the Lord's Prayer in the Prayer Book.

First of all, as we begin these lessons, keep in mind the general aim for the Primary Department. This does not vary throughout the three-year cycle of lessons. It is always: *To help little children to know God as revealed in Jesus Christ; to love Him as their Heavenly Father; and as members of His Family to show their love for Him in Christian living.*

The picture of family life, a picture which small children can understand, is to be carried straight through the Course. They learn that they are members of this greater Family, the Church, by way of Holy Baptism; that in the Family they have a Heavenly Father who loves and cares for them; and that as children of God they have definite Christian duties and responsibilities.

LESSON PLAN FOR TODAY

Introduction.

Introduce the idea of the family unit. What makes a family different from just a number of people? (Those in the family belong to one another.)

The Lesson.

Keep this first lesson rather general. The facts presented today—God our loving Father, God's House where His children come, the Family work, etc.,—will all be developed in future lessons. But in today's lesson, the children should be able to state these facts:

We belong to God's Family.

God is the loving Father of His Family.

The name of God's Family is the Christian Church.

Those who belong to God's Family love and obey Him, and love and help one another.

Expression Work.

This should always include the memory work, devotional life, Church knowledge, etc., as it is given each week. Another suggestion is a very simple note book project, if your children are far enough advanced for this. Suitable note-books may be purchased from H. M. Jacobs Co.

Questions.

These are given at the end of every lesson, covering the main points which have been brought out in the lesson.

EXPANSION OF THE LESSON PLAN

Introduction.

Can you tell me what a family is? If I picked out a few of you from this class, and some more children from several other classes, would that be a family? You know that it would not, for a family is a group of people who all belong together. Your own family is your mother and father, you and your brothers and sisters, all belonging together.

But do you know that this is not the only family to which you belong? There is another one, a wonderful Family. It is big, so big that it reaches away out into far-off places, all over the world. And you are a part of this Family. It is God's Family. We are going to learn all about the great Family of God this year.

The Lesson.

First, let us be sure we know all about families. I suppose you know best of all about the family which is you and your mother and father and sisters and brothers. Is there some one at the head of your family? It is your father, isn't it? He takes care of you. He works for you. He gives you all you need. Why do you think your father does all this for you? Why is he so glad to do everything for you? You know it is because he loves you.

Now there is some one at the head of God's Family, too. It is God. God is the loving Father of His Family. The Lord Jesus taught us to call God our Father. Once while He was praying, some of His friends came to Him, and said, "Lord, teach us to pray." And our Lord told them, "When you pray, say, 'Our Father who art in heaven.'" Let us read how God's Son taught us to say, "Our Father." (Lesson *Leaflet.*)

All over the world there are boys and girls and men and women praying to God, and calling Him "Father." Why are they doing it? It is because they are His children, because they belong to His Family. And just as any father loves His children, so God the Father loves all the children in His Family. We think of Him always as our dear Heavenly Father.

What else do we know about a Family? The people in a family live together, don't they? They have a house which they call their home. God's Family has a home, too, a House where His children can come together to be with Him. The church building is God's House. All over the world, wherever God's children say "Our Father," they have built Him a House where they can come to be with Him. We shall learn more and more this year about God's House.

We know that people who belong to the same family love one another. You love your mother and father and your sisters and brothers a little bit more than you love any one else in the world. So all those who belong to God's Family should love one another. God the Father wants His children to remember that they are all brothers and sisters in His Family.

We know that those who belong to one family work together, too. Your father works to earn money to buy your food and your clothes. Your mother is busy working for you at home. And I suppose that you and your brothers and sisters have some work to do. You see, in every family, whether it is a large one or a small one, there is work to do. It is just like that with God's Family. Every one who belongs to the Family has some work to do for God the Father. We shall learn a great deal this year about the work which God the Father wants His children to do for Him.

Is there any way of telling different families apart? Yes, by their names. One family is the Jones family, another the Brown family. What is the name of your family? God's Family has a name, too. The name of God's Family is the Christian Church.

Every week now we are going to learn more and more about this wonderful Family to which we belong. Try to be here every Sunday so that you will not miss any of it.

Expression Work.

Memory work. Devotional life. If any children do not know the Lord's Prayer, encourage them to learn it, getting help at home.

If you are using note books, have the children write, "I belong to God's Family. God's Family is the Christian Church." Also, the leaflet may be folded and pasted in on a page of the note-book, (pasting only along the back page margin, leaving all the story available.) Color the leaflet picture.

Questions.

What is a family?
How big is your family?
Who is the head of it?
What does your father do for his family?
To what other Family do you belong?
Who is the Father of the Family?
Who taught us to call God our Father?
What is the name of God's Family?

September 28, 1941

THE SIXTEENTH SUNDAY AFTER TRINITY

WHERE DO WE FIND GOD'S FAMILY?

AIM:—To help the children to get a larger picture of God's Family, the Church.

MEMORY WORK:—The Holy Church throughout all the world doth acknowledge Thee. *Te Deum.*

DEVOTIONAL LIFE:—Dear Heavenly Father, help and bless Thy Family, the Church, everywhere in the world; through Jesus Christ our Lord. *Amen.*

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

We want to give the children the picture of the Church everywhere, beginning, of course, with the place where they are, their own parish Church. For this part of the lesson, gather together all the information you can find regarding your own parish. Remember though, that mere statistics will not interest your children in the least. Pictures would be the best way of holding their interest. Is the parish an old one? Perhaps you can obtain pictures to show the children how the church looked when their mothers and fathers were little. In the same way, pictures will make the rest of the lesson more real. Do not, however, keep all the emphasis on the church building. We are trying to help the children to see the Church everywhere, God's Family, one Family, made one Family by Holy Baptism.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Check on last week's memory work. The memory work may well be considered "home-work" for each week. Ask about the Lord's Prayer, how many have done anything toward learning it, how many have used it.

Review the main points of last week's lesson. To what Family do we belong? Who is the Father of the Family? Who taught us to call God our Father? How is God's Family like our earthly family? What is the name of the Family?

Introduction.

How big is your family? Do all the people in your family live in the house where you live? Perhaps some of you have big brothers or sisters away at school. But they are still a part of your family, aren't they? Or perhaps you have a grandmother or grandfather who lives miles and miles away from you, so that she can only come to see you once in a great while. But she is a part of your family. You love her very much. Some of you may have aunts or uncles or cousins that you have never seen at all. Do you have any who live away across the ocean? There are many families like that. They may not all live in one place. But they all belong to one another. They were born a part of one family. God's Family is like that, too.

The Lesson.

Suppose some one asks you, "Where does your family live?" You would be able to tell that person where you live, wouldn't you? But suppose some one asks you, "Where does God's Family live?" Would you be able to answer that question? This is the answer, "God's Family lives everywhere." We know the Family lives right here where we are. We are a part of it. We were made a part of it by Holy Baptism. God's House is here. We come here every week, and pray to Him. We call Him our Father. But we are just a very small part of God's great Family. The Family lives in the town next to us, too. (Or, in case this does apply, in a town very near us.) God's children live there. They belong to Him because they have been baptized into His Family, the Church. They have built His House there. They pray to God and call Him Father, just as we do here. Do you know of any other towns near us where God's Family lives?

But God's Family is in hundreds of other places in our country. In tiny towns and in big cities we find the Family, the Church. We find God's children, praying to Him and calling Him Father. We find the Indian boys and girls and the Negro boys and girls, all praying to God the Father as the Lord Jesus taught us to do. All these people may be far away from us. We may never see them. But they are all our brothers and sisters in God's Family. They are all a part of one great Family, the Church.

It is the same way all over the world. Let us read about some of the places where we find God's Family, the Christian Church. (Lesson *Leaflet.*)

Now do you begin to see what a great, large Family this is to which we all belong? That is the way we want to think of the Family. Our own part of it is right here, where we come each week to learn how to be God's good children. But all over the world there are other children of God, all praying to Him, all saying "Our Father." They are all a part of His Family, the Christian Church. And God the Father loves every one of them, just as He loves you and me.

Expression Work.

Memory Work. Devotional life. Be sure to urge the children to use the suggested prayer this week. Remember that these prayers as given in the leaflet are of no value if they are simply read as part of the lesson—or even memorized as a part of it. Through them we hope to have the child develop in his prayer life and so become a better child in the Family of God.

Note book work.

If you have been able to obtain pictures, these might be mounted to make a poster.

Questions.

What is the name of your parish church, your own special part of God's Family?

What are some of the towns or cities near you where we find God's Family?

Tell of some other places in the world where we find God's Family, the Church.

What are God's Family all over the world doing?

October 5, 1941

THE SEVENTEENTH SUNDAY AFTER TRINITY

HOW WE ENTER GOD'S FAMILY

AIM:—To teach that we enter God's Family, the Church, by Holy Baptism.

LESSON MATERIAL:—Acts 16:23-34.

MEMORY WORK:—Go ye into all the world, and make disciples of every nation, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. St. Matt. 28:19.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Much of the informational part of today's lesson may or may not be familiar to the children, depending on whether or not they have seen a baptism. Describe the service, mentioning the promises and the giving of the name, but leaving a fuller discussion of these subjects for later lessons.

Help the children to sense the fact (not mentioning the word, of course) that Baptism is a Sacrament. Use the term "Holy Baptism." And help each child to understand that when he entered God's Family, the Christian Church, by Holy Baptism, the Gift of God the Holy Ghost came to Him, to stay with him all his life, and to help him to be a good Christian child.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. What does "the Holy Church throughout all the world" mean? Ask about the devotional life suggested for the week. How many have prayed for God's Family all over the world. Where is our own special part of God's Family? Are we praying for it when we pray for God's Family all over the world? Are we praying for the people in China? Do you think that any of those people are praying for us?

Introduction.

We have been hearing about God's great Family, the Church. We know that we belong to it. But do you know how you came to belong to it? How did you come to be a part of your other family? You know that, of course. You were born into it. But you did not come into God's Family that way. When you came into the world as a little baby, you belonged to your mother and father. You were a part of their family. God the Father knew you were here. He was loving and caring for you, as He loves every baby in the world. But you had not yet become a part of His Family, the Church. Let me tell you how you were made a part of God's Family.

The Lesson.

Have any of you ever seen a baptism in the church? Do you know why we

have baptisms? It is because our Lord told us to do it. When He was ready to go back to His Father in heaven, He told His followers that they were to bring others into God's Family by Holy Baptism. He said, "Go ye into all the world, and make Christians of every nation, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Our story tells us how some of our Lord's followers obeyed His command, and brought others into God's Family, the Church, by Holy Baptism. Let us read the story. (Lesson *Leaflet.*)

Each one of us came into God's Family, the Church, by Holy Baptism. We were not a part of the Family when we were born. We came into it when we were baptized. But we do not believe that God the Father wants us to wait till we are grown up before we come into His Family. The Lord Jesus said, "Let the little children come unto Me, and do not try to keep them away." We believe that God the Father wants every little boy and girl in the world to come into His Family just as soon as possible. So you were baptized when you were just a little baby. You were taken into the church building, which is God's House. There were some people with you. They were called your sponsors, your godparents. They were the ones who talked for you because you were too little then to talk or understand. Do you know what the font is? It is a sort of stone basin or bowl filled with water. Do you know where the font is in our own church building?

At the font, one of your godparents held you, while they all promised that you would always try to be a good child in God's Family. Then the priest took you in his arms, and said the name which your mother and father had chosen for you. He poured water on your head to show that everything that was not good was washed away, and that you were coming clean and new into God's Family. Then he said God's name over you, as our Lord had told His followers to do. He baptized you in the name of the Father, and of the Son, and of the Holy Ghost. He made the sign of the cross on your forehead, and he received you into God's Family, the Christian Church. You belonged to the Family.

If you were in church while a baby was being baptized, you could see and hear all that we have just talked about. But something more wonderful happens in Holy Baptism, and no one in the world can see or hear it. When a little baby is baptized into God's Family, God the Father sends him a wonderful Gift. He sends His Gift of the Holy Ghost to help the baby to be His good child. God the Holy Ghost came to you and to me when we were baptized, and He is helping us every day to do what God the Father wants us to do in His Family. An easy way to remember about this wonderful Gift is to remember that God the Holy Ghost is God close to us always, helping us to be good.

Suppose some one asks you, "Who are you?" You answer, "I am—" and then you give your own name. But suppose some one should ask you who you are in God's Family. The Prayer Book says that you are "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." They are long words, but this is what they mean. They mean that because you have been baptized, you are a part of Christ's Church. You are God's child, and He is your dear Heavenly Father. If you try hard to be His good child, you will go to live forever with Him in heaven. That is what belonging to God's Family by Holy Baptism means.

Expression Work.

Memory work. This is a long verse, and one the children ought to know. If there is not time to memorize it, ask them to learn it through the week.

Note Book Work.

The ideal expression work would be attendance at a Baptism. This may not be possible at once, but make a note to have the children attend the next time there is a Baptism.

Questions.

How did God's Son tell His followers to bring others into His Father's Family?

How did you enter God's Family?

When were you baptized?

Why were you baptized when you were a baby?

Tell about the part of Holy Baptism which you can see and hear.

What Gift does God send His children when they enter His Family by Holy Baptism?

Why did God send His Gift to you?

October 12, 1941

THE EIGHTEENTH SUNDAY AFTER TRINITY

WHO TOLD US ABOUT GOD'S FAMILY?

AIM:—To teach that God the Father sent His Son to tell about His Family, and that He wants every one in the world to know about it and to belong to it.

LESSON MATERIAL:—St. Luke 6:12, 13; 17-21; 35.

MEMORY WORK:—For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. St. John 3:16.

CHRISTIAN SERVICE:—Bring some one to Sunday school next week to hear what our Lord told about God's Family.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Bring out these points: God's Son told about the Family. He wants us to listen to His teachings, and so learn more about the Family. He wants every one to hear what He told. We can bring others to hear.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Today's lesson is short, and so time may well be taken for a thorough review of the points made in the preceding lesson. Since we want each child to realize more and more fully that his relationship to God the Father and His Family is a personal one, let each child make the statements in the first person. "*I* belong to God's Family, the Christian Church." God is *my* Heavenly Father." "*I* entered God's Family when I was baptized." "God the Father sent *me* His Gift of the Holy Ghost. He is with me always, helping me to be good."

Check last week's memory work. Each child in the class ought to learn this verse.

Introduction.

Do you think God's Family is a very old Family? It is almost two thousand years old. How do you suppose that you and I today know so much about the Family? We learned about it in the same way that we learned to call God "Our Father." The Lord Jesus, God's own Son, told about the Family. He told His followers how they were to bring others into the Family. We heard about that last week. All the time that our Lord was on earth, He told people about His Father's Family. He told them what God the Father wanted His children to do in His Family. Let us hear about some of the times when our Lord told about God's Family.

The Lesson.

One night the Lord Jesus went up into a mountain to talk with His Heavenly Father in prayer. He prayed all through the night. Let us read the story of what He did the next morning. (Lesson leaflet.)

There were many, many times when the Lord Jesus told about His Father's Family. He told them that the loving Heavenly Father would surely take care of His children. One time He said, "Do not think too much about the things you need, your food and your clothes. Thing of the birds. They do not plant seeds or gather the ripe grain. They have no storehouses, no barns. Yet your Heavenly Father feeds them. Can you not be sure then that He will take care of you? And think of the lilies, how they grow. They do not work, they do not spin. And yet I tell you that the great king Solomon had no robes so beautiful as the bright red of one of these flowers. Do not worry over what you need, for your Father knows what you need. Try always to be His good children, and He will watch over you and care for you."

Our dear Lord told us that children in God's Family must love one another. One time He talked to His friends about it. He said, "I am giving you a new commandment. My new commandment is that you shall love one another as I have loved you. When people see that you love one another, they will know that you are my followers."

But perhaps the most beautiful words for God's children to remember are the words which the Lord Jesus spoke when some parents had brought their own boys and girls and little babies to Him. They wanted Him to lay His hands on the children, and bless them. And when our Lord's friends saw what the parents were doing, they tried to send them away. But the Lord Jesus would not let them do it. He said, "Let the little children come to Me, and do not try

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THE JUNIOR DEPARTMENT

Text: The Junior Quarterly **Editor:** Miss Mary G. Cathell

Subject: The Living Christ: His Wonderful Life

September 21, 1941

THE FIFTEENTH SUNDAY AFTER TRINITY

THE LAND WHERE THE LORD JESUS LIVED AND THE TIMES

THE SCRIPTURE:—Saint Matthew 4:23-25 and St. Luke 3:1-2.

THE AIM:—Through our lessons this winter we aim to teach the boys and girls the story of our Lord's life, so that as 'they know Him more clearly, they may love Him more dearly, and follow Him more nearly.' In this week's lesson we aim to set the stage for the story, to give a picture of the world into, which our Lord came.

PREPARATION:—First we must get a picture of the world geographically. The known world was very small. The Mediterranean region was the center of the world. Civilization had not scattered very much from that center.

H. P. Denison, as he writes about the time of the birth of our Lord, says, "The Jewish Monarchy had come and gone; the Captivity had disciplined the children of the Church, so that the tendency to idolatry had disappeared; the reforms of Ezra and Nehemiah had recalled the children of God to the true principles of their life; the sufferings under the Grecian Empire had purified and strengthened their faith; while, on the other hand, the spread of Greek learning under the Grecian Empire had provided the Church with the language of the New Testament." You see, in his writings, Denison considers the 'chosen people' the beginnings of the Church.

PROCEDURE:—Begin with the known, or with something startlingly new. Either way will attract the interest of your class. The suggestion is given to start with the year's date, and the explanation for the letters *A.D.* Impress upon the boys and girls the importance of an event that changed the whole reckoning of time. As it has been said, "whenever we date a letter or draw up a public document, we pay our silent witness to the supreme importance of an event which all Christians remember and of which the New Testament tells." Then go on with your questions which our lessons are going to try to answer.

Be sure you have a map, too, if possible, to show Palestine at the time of our Lord's birth and Palestine today. The map will show why it was hard for the Israelites to resist the attacks of the surrounding nations. Show how much of the world Rome had conquered at this time. Also show into what lands the Hebrews had been carried as captives.

From your map study, go on to show how the three great peoples of the world, the Greeks, the Romans, and the Jews, each did their share to prepare for the coming of the Messiah.

Finish with a summary telling of the great Roman road builder making his great scattered nation a unit as he connects all parts of it with roads so well built that some of them still exist; the Greek culture, which did not last, but which gave to the world the accepted language of the day; the Jews scattered in practically every nation, taking with him his faith in the one true God, and hopes for a deliverer, a Messiah.

Lesson Outline.

I. Introduction.

II. Palestine.
  Map study.
    Surrounded by larger nations.
  Brief historical review.
    Conquered in turn by Babylonia, Assyria, Egypt, and Rome.

III. The world of the day.
  Small size of the known world in comparison with the world today.
  Difficulty of travel.

IV. Rome's preparation for the coming of the Messiah.
  Road building for unification of the Empire.

V. The contribution of the Greeks.

VI. The Jews' contribution.
  Their faith and their hopes.
  Scattering of the people by exile.

VII. Summary.

Application and Discussion.

1. In showing that Roman roads, built to transport troops of soldiers and supplies, proved a means of helping to carry the news of the Kingdom, the story of our Lord's life, we can show that God can use the works of man to carry out His purpose. Happenings that sometimes seem very remote from God's purpose will help to work that very purpose out.

2. Sometimes it may seem useless to stand out for the things that we know are right. The strong faith of the Jews who were exiles in foreign lands proved good foundation for the message of our Lord. They, by their faith in God, and their hopes for the Messiah, taught the people of those lands what such faith could mean. They showed the value of standing by one's faith no matter what happens.

3. The children as they read and hear of dictators and totalitarianism today are apt to think that this is the only era of its kind, let them see that the world into which the Prince of Peace was born was also a world of totalitarianism. Augustus Caesar was as ambitious and as ruthless as any of the dictators of today. And yet in that age the Christian religion came into being. Into that age the Prince of Peace was born.

Note Book Work.

Make these note books opportunities for learning. Encourage attractive note books and also encourage the children to find additional material relating to their lessons to put in their note books. If you have sixth grade children, encourage them to use encyclopedias for the identification work in order that they may get further knowledge.

As is suggested divide your note books into two parts, using Part I for the identification work and Part II for questions and illustrations.

September 28, 1941

THE SIXTEENTH SUNDAY AFTER TRINITY

THE TRADITIONS OF HIS PEOPLE

THE SCRIPTURE:—Acts 7:1-50.

THE AIM:—To show the boys and girls the long years the world was preparing for the coming of our Lord; to show how the Kingdom of our Lord had its beginnings when the world was very young.

PREPARATION:—Today's lesson, in a very brief fashion, reviews the life of the Hebrew people from the days of Abraham to the birth of our Lord. Paterson-Smyth speaks of Abraham as an 'old-world John the Baptist' setting out to prepare the way of the Lord. As Abraham led the Hebrew people forth, he separated them from the idolatry and polytheism of their ancestors, and taught them to worship the one God. Then God sent His prophets to teach them more of Him, all of them teaching the people to look forward to the 'promised one.' The second great step in God's purpose came with the Exile when the Jews were scattered all over the earth, still worshipping the one God and still looking forward to the 'promised one.'

PROCEDURE:—Today we want to show the boys and girls the unbroken connection between the Old and New Testaments. We want to show them that the 'chosen people' of the Old Testament are the forerunners of the Christians of the New Testament; that the traditions of the Old Testament are the traditions of the Christians as well. Our Lord, as He said, came not to destroy those traditions but to fulfill them.

We want to start today with the beginnings. *The Quarterly* suggests the Parable of the Mustard Seed as a begin-

ning. Do not use this unless you used the Summer Course, but show somehow the humble beginnings of the great Holy Catholic Church.

Trace the story of the Hebrews down through the ages. The extent to which you can review will depend on your class. If your class studied 'The People of God through the Ages' last year, a brief review will be very easy and will be understood. If your class has very little knowledge of the Old Testament, take just two or three steps in their development, always stressing God's promises. Take, for instance the Abraham story; the deliverance of the people from famine, through Joseph; the deliverance of the people from Egypt through Moses; the work of the prophets; and the exile. If your class has had no work on the Old Testament do not try to give these stories in detail, but simply to show the working out of God's purpose for His 'chosen people.' Remember the two great promises were that God would make the Hebrew people a great people and that some day through them all the people of the world would be blessed.

Lesson Outline.

I. Introduction.
   The beginnings of the Kingdom.

II. God's promises to Abraham and Jacob.
   The sojourn in Egypt.

III. Moses leads the Israelites out of Egypt.
   The wilderness.
   The guidance of God.

IV. The Kings.

V. The Division of the Kingdom.

VI. The prophets.

VII. The exile.

Discussion and Application.

1. Our Lord in many of His sayings shows that the beginnings of the Kingdom were long before He came to the earth. He tells of Abraham rejoicing to see His day; He talks with Moses and Elijah at His Transfiguration.

2. While the Jews were not all always true to their religion, there were always many who were true to it. The stories of Daniel, and of the three punished with the fiery furnace are illustrations of Jews who kept to their faith even in the face of death. In their exile they could be found in every country. And into every country they carried their religion and their sacred books. They also devoutly hoped for the promised Messiah.

3. In pagan lands where the people were dissatisfied with their many gods, this people who boldly proclaimed their faith in One God who expected righteous conduct, who listened to prayers, who gave hope to His people, could not help but have some effect upon the people.

4. Today's lesson leaves the boys and girls looking at an expectant world, waiting for the fulfillment of a promise made two thousand years before. This world has been brought closer together by the building of the great Roman roads, by the common use of the beautiful Greek language. There is hardly a part of the world in which there is not a group of the 'chosen people' worshipping the one true God, and devoutly looking for the coming of the Messiah to deliver that 'chosen people' from all their troubles.

Note Book Work.

Your identification list depends on the extent of your review. You may add any names to this list that you used in your review.

Help your boys and girls to bring out in their answers to the questions the fact that God had a purpose which was in the process of fulfillment from the earliest times. As the year's work goes on we will try to show that that purpose is still in the process of fulfillment.

Church Teaching.

Each week let us try to give some definite bit of Church Teaching. In our lesson today we spoke of the Ten Commandments which God gave to the children of Israel during the journey from Egypt to Canaan. We said that they were still standards of conduct. Show the boys and girls how those same Commandments with our Lord's interpretation of them are used in the service of Holy Communion. Show them also that in the service of Baptism (page 277) the sponsors promise that the children will learn those same Commandments. Try to find time to see if the children have kept that promise that their sponsors made for them.

October 5, 1941

THE SEVENTEENTH SUNDAY AFTER TRINITY

MEMOIRS OF THE LORD JESUS: WHERE WE FIND THEM

THE SCRIPTURE:—St. Luke 1:1-4 and II St. Peter 1:12-end.

THE AIM:—To teach the boys and girls where to learn about our Lord; to show them why the four Gospels were selected by the Church as the best record of our Lord's life.

PREPARATION:—We must fix firmly in our minds the fact that the four Gospels had one real purpose. Bishop Rhinelander expressed that purpose so well in "The Gospel for the Kingdom." He says, "The Gospels were written to create and increase faith in Jesus Christ. They were written by believers that others might believe with them." He goes on further to say, "The main thing in the minds of the writers was, not to collect as many facts as possible, or to give as many proofs as possible, but so to portray the Master whom they loved that others who could not see or hear Him for themselves, might still, from the records of eye-witnesses, feel His grace and loveliness so strongly that they too would surrender to Him and call Him Lord and have His blessing."

The first three Gospels had assumed their permanent form between 60 and 70 A.D., within thirty or forty years of the crucifixion and resurrection of our Lord. St. John's Gospel was written about the year 90 A.D.

In many writings it is said that St. Matthew's Gospel was written for the Jews, St. Mark's for the Romans, St. Luke's for the Greeks and St. John's for the Christians. This is only partly true. What each Evangelist did was to describe our Lord as He appealed to him. As Dr. Caley so aptly puts it the three first Gospels were really only 'three editions' of the same work.

PROCEDURE:—First find out what the boys and girls know about the Gospels. Your introduction, in this case, could be a pre-test. Where would they go to find out about our Lord? In what books of the Bible would they look? Who wrote these books? Who decided that those books should be put into the Bible? Have someone put down the questions which they couldn't answer. Those questions will be the starting point of your lesson.

Then proceed to the reason for the Gospels. Why did there have to be a written record? The apostles saw that there had to be something permanent to hand on.

Explain why there are *four* Gospels, but one Gospel message. Let them realize that these were not the only records of our Lord's life. St. Luke knew of these writings. The Church chose the four Gospels because they were written by eye-witnesses, by people who had been continually with our Lord. Impress on the boys and girls that the Church gave us the Bible.

Conclude your lesson with the meaning of the New Testament. This will tie up today's lesson and the lessons to come with last week's lesson, the traditions of our Lord's people.

Lesson Outline.

I. Introduction or pre-test.

II. The need felt for a permanent record.

III. The four Gospels.
   St. Mark wrote about the things He did.
   St. Luke wrote about the things He said.
      He told about our Lord's early life.
      He wrote for Gentiles as well as Jews.
   St. Matthew wrote to prove that our Lord was the Messiah.
   St. John wrote to supplement the others.
   He told of our Lord's ministry in Jerusalem.

IV. Why and by whom these records were chosen to be put in the Bible.

V. The New Testament.

Discussion and Application.

1. We must remember that the Gospels are not full biographies. They tell mostly of things that happened in the three short full years of our Lord's ministry. St. Luke, probably a friend of St. Mary tells us of the early life of our Lord. St. Matthew tells us other facts which he seems to have learned from St. Joseph. We know very little of His childhood and youth. The Evangelists tell us the things they themselves saw and heard.

2. The words and acts of our Lord are not given to us in careful chronological order. They were chosen by the Evangelists not to show just when they happened, nor in what order, but 'to create and increase faith' in our Lord.

3. The Church guided by the Holy Spirit selected the four Gospels that we might have a record of our Lord's life told by eye-witnesses.

Note Book Work.

In the identification list, show St. Peter's connection with the writing of

St. Mark's Gospel. Have the boys and girls connect the identification with the day's lesson, if possible. Another word which could be added to the list is *Evangelists.*

For Part II see if some of the class at least can secure pictures of the Evangelists. See if they can find out the symbols used to denote the Evangelists. They are often represented by four scrolls, four open books, or four streams of water issuing from Christ, the Rock. The most common symbols for them, however, are the Man, the Lion, the Ox, and the Eagle. The Man is assigned to St. Matthew and his Gospel, because of the manner in which he sets forth the manhood of our Lord; the Lion to St. Mark, because he shows His royal dignity and power; the Ox to St. Luke, because his is the sacrificial Gospel; and the Eagle to St. John because his Gospel rises to the highest mysteries of the Christian faith. All these symbols are winged, to show that the message of the Gospels is to go to all the earth as the concern of all men everywhere. See if the boys and girls can find these symbols used somewhere in your parish.

October 12, 1941

THE EIGHTEENTH SUNDAY AFTER TRINITY

I. STORIES ABOUT ST. JOHN BAPTIST AND OUR LORD JESUS

THE ANGEL AND ZACHARIAS

THE SCRIPTURE:—St. Luke 1:5-26 and 57-80.

THE AIM:—To show how St. John the Baptist's birth was the beginning of the fulfillment of God's promise to Abraham.

PREPARATION:—In the days of Zacharias the priests were still divided into courses, as King David had divided them. There were twenty-four of these courses. Each one took his turn in staying for a time, at the temple, to attend to God's worship there. The course of priests to which Zacharias belonged was called the course of Abia. The work of the priests began very early each day. Some had to attend to cleaning the altar of burnt offering and arranging it for the day's sacrifice; The fire of this altar was never allowed to go out. Other priests attended to the lamps and candles; still others attended to the altar of incense. The lamb was offered and the incense burned at about nine in the morning and again at three in the afternoon. These were known as the hours of prayer. At those hours the people came up to the temple to worship, and stood in the court, praying, while the incense was burning in the holy place. Each day the priests cast lots to see which part of the work was theirs for that day.

PROCEDURE:—The anticipation of something promised is an experience which we have all had. It will therefore be a good start for today's lesson. A short time that a child waits for a promised reward seems to him to be an 'age.' Therefore he will think that he can appreciate the many ages that the fulfillment of God's promise to Abraham was awaited.

The date of the story is given to us by the reign of Herod. We know that Herod became king in 37 B.C. Some of your boys and girls will be interested in connecting these events with historic dates. If that is so have them look Herod up in an encyclopedia. Such a report could be included in the note book work.

Continue with the story of Zacharias, always remembering to bring out the idea of God's purpose and how the birth of the son of Elisabeth and Zacharias was to fit in with this purpose. Also bring out that true faith needs no signs. It was because Zacharias looked for a sign to prove the angel's message that he was punished.

If you have time, go over with the boys and girls Zacharias' hymn of praise. There are three such hymns which the children should know, the Benedictus, the Magnificat, and the Nunc Dimittis. To these might also be added Hannah's hymn of praise, I Samuel 2:1-10.

Lesson Outline.

I. Introduction.
   The expected fulfillment of the promise.

II. Zacharias in the temple.
   The angel appears at the altar of incense.
   The angel delivers his message.
   Zacharias doubts.
   Zacharias is punished.

III. Zacharias returns home.

IV. The angel's prophecy is fulfilled.
   The baby is born.
   The baby is named John.
   Zacharias sings his hymn of praise.

Discussion and Application.

1. There were two joyous notes to Zacharias in the angel's prophecy. First a son was to be born to him and Elisabeth in answer to their many prayers. And, even more wonderful, that son was to help prepare the world for the coming of the Messiah, the promised one. Zacharias, like other loyal Jews, was very patriotic. His people came even before his family. His son was to serve his people and was to help in the fulfillment of God's promise to Abraham.

2. Zacharias' lack of faith was punished, but through that punishment he learned the lesson of faith. His hymn of praise, as he foretells what he sees in store for his son, shows that he has complete faith in the promises made by the angel Gabriel.

Note Book Work.

In telling what the Benedictus is, have the boys and girls tell in what services Zacharias' hymn of praise is used.

The fourth question in Part II should bring out the fact that to St. John the Baptist was given the greatest privilege of any of the prophets, to prepare the way for our Lord Himself. We are going to learn how he unselfishly did his great task and then stepped aside for the Master.

In answer to question No. 3, notice that while Elisabeth said that the child was to be called John, it was Zacharias who really fulfilled the words of Gabriel, as he wrote on the pad, "His name *is* John."

Church Teaching.

Have the children note the differences in the naming of St. John the Baptist and the naming of a Christian child. Have them turn to the service of Baptism in the Prayer Book. Have them notice where it is customary for that service to take place. St. John received his name at home. Have them notice the sponsors and the promises. The sponsors name the child, while in the case of St. John the Baptist, it was his father who named him. In Jewish homes, the child was taken to the temple when he is about six weeks old. That ceremony, apart from the naming corresponds to our service of Baptism.

BEGINNERS' DEPARTMENT

(Continued from Page 78)

2. *Expression Work:*—Work on poster picture. Use green and blue for the sea and light blue for the sky. Cut out and paste sail boats on the water. (Half of a walnut shell will make a tiny boat; with a drop of sealing wax a sail may be placed on a stick in the center of the shell.

3. *Dismissal:*—Sing: "Good bye to you, Good bye to you. We'll see you next Sunday so come every one." Shake hands with each one and thank them for helping make our Church School so interesting.

PRIMARY DEPARTMENT

(Continued from Page 81)

to keep them away, for My Father wants little children like these in His Family." And He took the children in His arms and blessed them.

Those are just a few of the times when our dear Lord told us about God's Family. He told much more about it. We want to hear it all. How are we going to do it? The best way is to come here every single Sunday to hear what our Lord told. Then we can learn more and more about what God the Father wants us to do in His Family.

Expression Work.

The suggested Christian service is the important expression work here, since the aim is always that the child shall express himself in Christian living. Present the suggestion in this way. God the Father wants every one to hear what His Son told about the Family. We can help others to hear.

Memory work, note book, coloring *Leaflet* picture.

Questions.

Why do we know so much about God's Family?

Why did God the Father send His Son to tell about His Family?

Tell a little of what the Lord Jesus told us about His Father's Family.

How can you learn more about what our Lord told about God's Family?

How can you help others to hear what He told about the Family?

THE INTERMEDIATE DEPARTMENT

Text: The Intermediate Quarterly **Editor:** The Reverend Cornelius S. Abbott

Subject: The Christian Religion in the Modern World

September 21, 1941

THE FIFTEENTH SUNDAY AFTER TRINITY

WHAT WE DO DEPENDS UPON OUR IDEA OF GOD

AIM:—To show the class that the Confirmation promise to accept the revelation of God through Jesus Christ His Son means something in personal living and in the salvation of human society.

THE SCRIPTURE:—James 2:14-26; I John 4:20-21.

General Introduction.

Generally speaking, all of us adults have been brought up in an unfortunate religious atmosphere. This is true of two generations.

1. The atmosphere from which no one could escape regarded the whole scheme of moral endeavor as the result of a self-working evolutionary process. This undermined the keen sense of personal responsibility.

2. Attention was directed toward great material advancements as the means whereby man would receive salvation.

3. God was pushed rather far off and regarded in a somewhat abstract fashion.

All of these statements may be disputed and of course need qualification but in the main they have made popular thinking about God both abstract and vague. Responsibility to Him has waned. Sin has gone out of the window but has come back very much into the house under many fine names.

The purpose of the teacher should be to show that the revelation of God in Jesus Christ is a personal and descriptive revelation. The Gospel revelation does not attempt to teach in technical language and philosophic terms. It is descriptive. It describes man. It describes God. It brings both together in a vivid picture of individuals. In other words it is the picture of God visiting John and Mary, members of your class, so that they can see Him in action. He that hath seen Me hath seen the Father.

LESSON TOPIC I.

Go over the introduction in the *Quarterly* with the purpose of bringing out the world into which John and Mary, etc., find themselves. It is the place of the secular school to help them adjust themselves to their physical and social environment. This by itself has led to a great deal of the confusion of thought at the present day. John and Mary are not merely animals. They are souls with wills. It is the place of the Church and Church School to teach the meaning of the total environment, the pupil's part in it and how to make adjustments. This involves God.

THE DO YOU KNOW QUESTIONS

These are three and are not asked for statistical reasons but for general comparisons.

Take a map of the world. Mark the religious atmospheres which dominate various portions of the globe counting totalitarianism—the worship of the State—as a religion.

Under question 3, find out what proportion of your city, county or state is definitely lined up with some sort of religion.

GENERAL PROBLEM 1.

Idols.

Study this problem with the Class and place their findings in a class record book.

Three discussion points are mentioned (i) dress as an idol (ii) money as an idol (iii) power as an idol (iv) the result in producing self worshippers. They worship that which their own hands have made.

Persons as Idols.

Carl worships the ground Walter treads on. He copied his older companion. This is a higher form of idol worship than the three just under discussion and sometimes is very beautiful and good. Use it to show that what we worship influences our characters.

Heathen Gods.

This involves all sorts of worships which are not based upon the Biblical tradition leading to the revelation of God through the incarnation. The Spirit of Japan, or Russia or Germany or even of America may be an idol. The spirit of any society or nation must be tested by the Christian revelation through Jesus Christ.

GENERAL PROBLEM 2.

The Christian Idea of God.

These heathen ideas about God are dead-end ideas and lead no where. They do not and have not evolved into a knowledge of a God similar in character to God as revealed in and through Jesus Christ. In many cases the basis of these beliefs is hate and therefore they must attempt to destroy the two great commandments of love upon which the Christian revelation is based. These are real problems to be faced.

Note the dual responsibility between the one who is worshipped and the one who worships. God recognized this responsibility toward His creation and so came to live among us. In Christ, God describes Himself, paints His own portrait.

KEY STATEMENTS AND THOUGHT QUESTIONS.

These supplement each other. In the Key Statements keep the statements personal, pictorial and descriptive. In (3) "Worship is important because it brings me into communion with God," go back to the hero worship of Carl for Walter. Carl gives Walter more worship than he gives God, actually. Of course it is somewhat different but God should be not merely God but a great hero, a Being to be admired and loved. That is the key to a great deal of the Old Testament and in the New Testament the great hero to St. Paul was the Son of God 'Who loved me and gave Himself for me.' In the thought questions keep away from the matter of war. The purpose of these questions is to bring out that peace is a positive relationship, not merely the absence of war. The question is the way in which Christian belief and fellowship should promote peace throughout the world.

September 28, 1941

THE SIXTEENTH SUNDAY AFTER TRINITY

JESUS CHRIST TEACHES US THE TRUTH ABOUT GOD

AIM:—To proclaim the fact that Jesus Christ is the Way to God, in Himself the Truth about God and represents the Life of God in its widest sense.

THE SCRIPTURE:—St. John 14:6-14.

Have the class read the Scripture three times during the week of September 21st.

Note the question of St. Philip—a very modern question—Show us God. Note the answer and the promise.

LESSON TOPIC II.

DO YOU KNOW QUESTIONS.

These three questions may seem to be based on antagonisms. Why not try to see good in every form of belief. The plain fact, however, is that some beliefs lead to destruction and must be fought. The prophets of the Old Testament were bitterly hostile to the heathen worship by which they were surrounded because they were destructive of morals and idealism. The very fact that their own people always tended to slip backward into these debased cults made them all the more bitter. The religion of the Mexican and Peruvian Indians as late as the Spanish conquest in the

Sixteenth Century climaxed in human sacrifice. There was always terror lurking in the background. The thought of a "Blood Purge" seems to run through all these false cults. The sacrifices of the Mosaic law differed from all such conceptions and were for the purpose of bringing out the sense of sin and the need of atonement.

Note that the great difference in the conception of heathen sacrifice and the sacrifice on the Cross is that in the former the deity asks for the sacrifice of human beings; on the cross God sacrificed Himself in the person of His Son. The whole conception is turned around.

GENERAL PROBLEM 1.

Jesus Christ the Way to God.

Use this section descriptively. Through Jesus Christ we are to see God meeting different kinds of people. The disciples who appreciated Him, the politicians good and bad, the religious leaders. Almost every type of person can be found in the New Testament.

Build up the teaching of this section on the three words: Way, Truth, Life. Be careful to keep these words concrete and descriptive. The Way; how we are to live if we are to get anywhere. The Truth; not abstract truth but the truth about a person as you would use the phrase "You do not know John or you would like him. Now I am going to tell you the real truth about him. Here are some of the things he has said and done." The Life; There is a slang phrase used when a boy or girl is having a glorious time: "This is the Life," they say. While this would not cover the meaning of the word as quoted by St. John, it should be used to bring out the emotional side of the word. The Christian ought to feel that life with Christ on a Christian standard, "Is the Life," something one would wish to stay with for always and always.

Discussion Questions.

These are two environment questions. 1. About material things are we using scientific knowledge for good to all, even to ourselves? 2. Are we cultivating our moral and spiritual environment and to use it with a sense of responsibility?

GENERAL PROBLEM 2.

Way—Truth—Life.

This section is the Story of a boy in India named Shantu used for the purpose of illustrating the lesson title.

KEY STATEMENTS.

These are two. God has revealed Himself through our Lord Jesus Christ. He is the Way to God, the only Person Who has lived on earth Who has full knowledge of the Way, the Road, the Method by which we—human beings—can come to God. While it is true that God has revealed Himself partially in many ways, the only complete revelation of Himself as our Father Who loves us, has come to us through Jesus Christ. He is the key to the meaning of God's universe and its purpose.

THOUGHT QUESTIONS.

These are two: The first deals with the false proposition that no one can really know anything about God and that it makes no difference what one thinks about God provided one follows one's conscience.

October 5, 1941

THE SEVENTEENTH SUNDAY AFTER TRINITY

HOW CHRIST TEACHES THE MODERN WORLD

AIM:—To show the class that Christ really speaks through His fellowship in the written Gospels and through the speaking Church.

At this time there should be a review of these three lessons.

THE SCRIPTURE:—II Saint Peter 1:12-21.

LESSON TOPIC III.

The emphasis is to be placed on the word modern in the sense of present day; at this time; not modern in the sense of a different Gospel.

DO YOU KNOW QUESTIONS.

These are two. The Scribes and Pharisees were denounced by our Lord because they would not carry the principles and the vision of the Old Testament Scriptures, believed by them to be inspired, through to their inevitable conclusion by accepting Him as the Christ of God. By this rejection, Judaism has become a dead-end religion except in so far as it in part accepts the ethical side of Christianity.

The Transfiguration was intensely *modern* to those who saw it. Our Lord was shown in glorified form and the two Old Testament saints talked with him. The voice from heaven testified that our Lord was the end of the Old Testament preparation and summed up its meaning.

GENERAL PROBLEM 1.

Jesus Christ and the Written Gospels.

Our Lord did not put anything into writing; but, within a very short time after the resurrection, the fellowship which we call the Holy Catholic Church spread throughout the civilized world—that world which surrounded the Mediterranean Sea—and the leaders began to see the necessity of recording what they had seen and heard.

The Church is not called upon to develop a philosophy but to witness to certain facts and sayings. These were put in writing and made matters of record.

This is the topic of General Problem 1 and the discussion is the value of the written Gospel as illustrated by the written Constitution of the United States and the Bill of Rights.

GENERAL PROBLEM 2.

Jesus Christ and the Speaking Church.

Two points are to be noted.

1. The Written Word.

2. The Speaking Church.

Saint Peter reminded the people of his day that our knowledge of God is a revealed knowledge. This means a knowledge God has shown from outside of us. This is not just something which each makes up out of his own small experience of the universe so that each one has a private religion and god all his own. On the contrary the knowledge the Christian has of God is based upon the outward seen facts of our Lord's life, His words, His deeds and the events and reactions which they called forth. These were matters which happened and were recorded by the Church.

Saint Peter reminds us that our Lord Jesus Christ taught by words and deeds, *mutually interpreted.* His words help us to understand the meaning of what he did. His actions help us to understand the truths He taught.

You must remember these words of Saint Peter when you study the Word of God, the Bible. You cannot take one little bit and study it all by itself without regard to any other part. You must study the Old Testament in the light of the New Testament for which it was the preparation. You must study the New Testament in the light of the Apostles and their followers as they are baptized, confirmed, receive the Holy Communion and live together.

Word Meanings.

Have the class look up the meanings of the following words; interpret, mutually, private, tabernacle, revelation.

Key Statements.

Our Lord did not write any books but He trained the twelve apostles who were living books. We should study the Gospels because in them is enshrined the teaching of our Lord in word and deed.

Review Thought Questions.

1. What do we actually know about God *as a person,* as our Heavenly Father, except what we have learned through the life and words of our Lord and experienced through His revelation?

2. In what way do the Psalms, the Scripture lessons, and the Collects, Epistles and Gospels coupled with the prayers and praises of the service, help us to know more and more about God? Note it is our Lord Who has given us the key to understanding.

3. What we do depends upon our knowledge of God revealed by Jesus Christ through His words and deeds mutually interpreted.

Review.

1. Idols, Persons as Idols, Heathen Gods, the Christian idea of God.

2. The Heroic God who does not demand sacrifice but who leads the way in sacrifice.

3. The Question of Philip: "Show us the Father."

4. The answer of our Lord.

5. Our Lord speaking today through the written Gospels and the speaking Church, *mutually interpreted.* Also in the combined experience in prayer and sacrament of millions of Christians.

(Continued on Page 92)

THE SENIOR DEPARTMENT AND THE UNIFORM LESSONS

Texts: Senior Quarterly; **Editor,** The Reverend William R. Moody, B.D.

Intermediate Quarterly; **Editor,** The Reverend Cornelius S. Abbott

Subject of Course: The Christian Religion in the Modern World

September 21, 1941

THE FIFTEENTH SUNDAY AFTER TRINITY

THEME I. THE NECESSARY BACKGROUND FOR OUR STUDY

WHAT WE DO DEPENDS UPON OUR IDEA OF GOD

SCRIPTURE LESSON: — James 2:14-26; I John 4:20-21.

AIM:—To give a general introduction to the course of study for this year,—which should be brief,—; and to discuss the first great affirmation of the Church, "I believe in God the Father Almighty, Maker of heaven and earth."

KEY-SENTENCE:—

"There is one true God, and only one, and men and women everywhere should believe in Him and obey Him."

FOR THE TEACHER

Cooperating with God.

It is when we cooperate with God that He succeeds best with us. God is always trying to help His human children live better lives. God is always trying to make us happier, and more successful. Then why doesn't He succeed? Why is the earth filled with violence and injustice? Why do men rise up to shed men's blood? Because we will not cooperate with God, and He cannot correct us without destroying us! He is ready to cooperate with us, but we are not ready to cooperate with Him.

Thus it is that our readiness to cooperate with God becomes the most important thing in the world. If men would cooperate with God there would be no war, with its destruction and its terror. If men would cooperate with God there would be no exploitation of man by his fellow man. If men would cooperate with God there would be peace in industry. If men would cooperate with God the horrid slums in our cities would disappear, and poverty which grinds the face of more than half of the human race would be no more. If men would cooperate with God the lives of individual people would be happier and more successful. Homes would cease to be places of strife, and would become havens of blessing and of peace. Personal relationships would be on a higher plane. Selfishness would be banished from among men, if men would cooperate with God.

But you may say, "How are we to know God's will? How can we find out what God wants of us?" The answer to that question has been known for two thousand years. We find God's will perfectly revealed for us in the life and teaching of the Divine Son of God, Jesus of Nazareth. We may see what God wants of men plainly written in the Bible, and especially in the New Testament. We learn God's will for us through His Holy Church, which exists to teach us, to feed us with spiritual food, and to nurture us in the ways of God's will. Those who make an earnest effort to live up to the teaching and the discipline of the Church come close to true cooperation with God.

THE LESSON PLAN FOR TODAY

1. Our Study this Year.
2. The Solemn Affirmations of the Church.
3. There Is One, True God.
4. Things that Keep Us from Knowing God.
5. The Result of not Knowing God.

EXPANSION OF THE LESSON PLAN

1. Our study this year is an important one, for in it we will consider some of the most vital and urgent questions which face our modern world. This year we are going to study such important topics as "The Nature and Responsibility of Man," "The Christian Ideal of Life," "Practical Helps for Christian Living," "Christianity and the Family," "Christianity and the Community," "Christianity and the State," "What Christianity Demands in Personal Conduct." These are living questions which touch each one of us every day. We should know the answers to them. Our study this year will help us to know the answers.

No one need tell you that we live in a swiftly moving age. This time sets its pace, not by the horse and buggy, but by the swift-moving aeroplane. Not only the arts of peace, but the arts of war are streamlined. Problems have arisen in our modern world because of this swift pace. The machine age has produced the problem of "technological unemployment," a thing unheard of in any other age. The machine age has made possible the "migrant worker," —one of the major social problems of our day. A few years ago there could have been no such thing as a "migrant worker" in the modern sense. He could not have moved around fast enough. The automobile has made the "migrants" possible. The vast mass-production units in our industry have changed the social complexion of our time, bringing us grave problems in labor, and in the use of capital, which had no existence half a century ago. All this great change and flux in our life has come upon us at once, bringing urgent and deeply important problems in every sphere of life. Almost all of these grave questions, touching as they do both domestic life and the life of nations themselves, have aspects which challenge the Church and its teaching. The question comes squarely up to us Christians, "What has the Church to say about these things?"

As a Christian, you ought to know what the Church has to say about the solution of these grave problems. Do you know? The Church *does* have the answer to these grave questions, and you should know about the Church's answer.

2. As a matter of plain fact, the Christian Church is *not* silent in the face of these great and pressing modern problems. The Church claims to have the solution of them, the only solution which will really work. The Church has a number of very definite things to say to this modern world of ours, things which, if the world would heed them, would go a very long way toward the solution of the most pressing problems of our time.

We call these things which the Church has to say to the modern world "the solemn affirmations of the Church," things which the Church solemnly declares to be true, and which the modern world disregards at its peril. We are going to study these solemn affirmations which the Church makes, in an effort to learn what they are, and what they can mean, and ought to mean, for the men and women of today.

3. The first great affirmation which the Church of Christ solemnly makes before the modern world is this, —"THERE IS ONE TRUE GOD, AND ONLY ONE, AND MEN AND WOMEN EVERYWHERE SHOULD BELIEVE IN HIM AND OBEY HIM." This first affirmation of the Church,—which appears in the Creed as "I believe in God the Father Almighty, Maker of heaven and earth,"—is of grave and fundamental importance to us, because what

people *do* depends very largely upon what they *believe*,—and especially upon what they believe about God.

The Lord Jesus realized this truth, and stressed it in His teaching. You will remember that He made it the first thing in the Prayer which He gave to His disciples. He told them to begin that Prayer with the words, "Our Father who art in heaven, *hallowed* be Thy Name." The Master knew that human beings need something to look up to, something to strive for. And He knew that God represents that ultimate goal. If your idea of God is high and noble, then your life will be high and noble, for you will strive to be like your God.

Every one has a god for his life. He may not call it by that name, but the THING itself is there. It may be a false god, and many a man, many a woman, has followed such a false god to destruction. Or it may be the one, true God, and many a man, many a woman has followed Him toward perfection. As your god is, so will your life be. Water does not rise above its source, neither can a human life rise above its conception of the Best and Noblest it knows. That is why the Master says that the *first* thing to pray for is that God's Name may be kept HIGH and HOLY, as is most justly due.

There are many who do not try to live up to the best they know: but if those who are trying have an unworthy conception of what is good and noble, what chance is there for anybody? It is of the highest consequence for the children of men that the conception of the nature and character of God should be kept clear and true.

There are many people in Nazi Germany who are sincerely trying to live up to the best they know, but the best they know does not match the best there is. As the Master Himself said, "If the light that is in them be darkness, how great is that darkness!" Find out what a man worships, and you will come very close to knowing what he will do in any given situation.

4. There are many things in our modern world which tend to keep us from knowing God as He really is. There are many more of these things than we have space or time to list this morning. We can name only a few. Use these as a start, and see if your class can list others.

(a) Selfishness keeps us from knowing God. There is much reason to believe that the Archbishop of York is right when he says that selfishness is the basic sin. He said, during a recent visit to this country, in an address given in Washington, D.C., that "every major sin which afflicts persons or nations can be defined, basically, in terms of selfishness." That is pretty nearly true, and certainly a selfish person has difficulty in understanding God's will, for selfishness is an insidious sin which very easily masquerades as righteousness. You get yourself in such a state that you think that what you *want* is *right*, because you want it, and you come to believe that those who oppose you are *sinful*, because they oppose what is your right. So it happens that when two selfish people oppose each other, each one thinks of himself as righteous, and of his opponent as sinful, and therefore *hateful*. How different was the approach of the Lord Jesus to this problem! Not being selfish, He could say even of those who crucified Him, "Father, forgive them, for they know not what they do!"

(b) Ignorance keeps us from knowing God. It may seem a redundant thing to say, to assert that *ignorance* keeps us in *ignorance*, yet it is the literal truth! There is a sort of toughness about ignorance. It grows a kind of protective skin about itself, which has a peculiar resistance to the truth. Often an obvious truth will arouse the most violent reaction in the hearts of ignorant men. Certainly the Christian Church should know all about this, for of all the agencies which have worked among men for their enlightenment it has suffered the most from this peculiar failing of human-kind. As witness, see the death of the Master upon the Cross, and the sufferings of His faithful martyrs in every generation. Ignorance actively resists God, and can only be overthrown by sacrificial living on the part of God's faithful.

(c) Fear keeps us from knowing God. There are two kinds of fear, Holy Fear, which is a good thing, and the other kind, which is an evil thing. Holy Fear is the fear of God, which,—the Bible tells us,—is the beginning of wisdom. The other kind of fear is that unreasoning and monstrous thing which sweeps men and nations, and makes them the senseless tools of unworthy passions which, in saner moments, they look upon with scorn. Such is the fear which in time of war sweeps a nation, and makes otherwise sensible people actually believe that *everyone* in the enemy nation is a beast! How silly! There are multitudes of well-disposed people in every nation. Such senseless fear keeps us from knowing the God and Father of our Lord Jesus Christ, Who said to us, "Love your enemies."

There are thousands among us whose lives are cursed by fear, fear of this, fear of that, fear of so many, many things! Perfect knowledge of God, when it has come in, casts out fear. And fear seeks to keep that perfect knowledge out. Open the door of your life and let that perfect knowledge in!

(d) Intolerance keeps us from knowing God. A necessary part of intolerance is prejudice. Prejudice means "to judge beforehand," that is, without having looked at the evidence. There are certain things of which a Christian must be intolerant, but these are, for the most part, things *within himself*. He must deny entrance into his own life of certain evil things which he knows are wrong. But when he begins to condemn these things *in others*, he must exercise the greatest care. Does he not know that the Lord Jesus expended His greatest scorn upon those "who trusted in themselves that they were righteous, and condemned others?" Does he not remember that the Master said, "Judge not, that ye be not judged?" Who among us is able to put himself into God's judgment seat, and say whether his neighbor is to be condemned, or not? Certainly in the judgment of others Christians should be most careful. They should realize that prejudiced intolerance is a very blinding thing, and that it can very quickly hide from us a true knowledge of God, who is, Himself, the only true Judge. The intolerance of man rarely works the righteousness of God.

5. Because of this vast mixture of ignorance and sinfulness in our modern world, there has grown up in our generation, a monstrous sort of modern idolatry. Men and women have begun, again, to create and to worship false gods of their own making. In Russia, in Germany, in Italy, we see the birth of what really amounts to a new religion, the religion of the worship of the State. Not everyone in those nations follows this new religion, but those who oppose it do so at their peril, and many of them who do oppose it now suffer persecution.

Our own country is not free from the results of this great modern denial of the One, True God. Men and women in America have forsaken Him by the thousands, and worship lesser gods of their own invention. One worships money, another power, another social prestige, while many worship their own lustful desires. They have forsaken the One, True God. They do not know Him.

And what is the result? The result is unhappiness, disorder, confusion, cruelty, violence, oppression, distress of nations with perplexity for looking after those things which are coming upon the earth. Men cannot deny God with impunity! Men cannot worship false Gods without paying the penalty! Our world cannot be any better than its idea of God. What we do with our lives depends upon our thought of the Creator.

In the midst of all this confusion and distress the Christian Church stands firm with her great affirmation, "THERE IS ONE TRUE GOD, AND ONLY ONE, AND MEN AND WOMEN EVERYWHERE SHOULD BELIEVE IN HIM, AND OBEY HIM!"

The Church of Christ, to which you belong, calls upon you to know your God, and to obey your God, and to be loyal to Him. Remember that God measures your loyalty by what you do!

September 28, 1941

THE SIXTEENTH SUNDAY AFTER TRINITY

JESUS CHRIST TEACHES US THE TRUTH ABOUT GOD

SCRIPTURE LESSON:—Saint John 14:6-14.

AIM:—To show (a) that the Christian Church affrms that Jesus of Nazareth is the Divine Revealer of God to man; (b) to give reasons for this belief; (c) and to sketch briefly some of the things Christ reveals to us about His Heavenly Father, and His will for mankind.

KEY-SENTENCE:—

"There is one perfect Revealer of the nature of God, and of God's will for men, and only one, and that Revealer is Jesus Christ."

THE LESSON PLAN FOR TODAY

1. The Second Great Affirmation of the Church.
2. Jesus Christ, the Revealer of God to Man.
3. Reasons to Believe in the Divinity of Jesus Christ.
   (a) He claimed to be the Son of God, and His life bore out that claim.
   (b) His life was the fulfillment of prophecy.
   (c) He rose from the dead.
   (d) The power of His Gospel in the world witnesses to His Divinity.

4. Christ Speaks about God.
   (a) The Lord Jesus tells us that He came to fulfill the Old Testament religion.
   (b) The Lord Jesus tells us that God is our Heavenly Father.
   (c) The Lord Jesus tells us that God is Spirit; and that He and God are One.
   (d) The Lord Jesus ordained and set up His Church as His "Household of Faith." And He assures us that life in that "household" will bring to the believer all the wonderful fruits of God's Holy Spirit.

EXPANSION OF THE LESSON PLAN

1. We are studying the great affirmations of the Christian Church. Last Sunday we learned about the great affirmation that there is one true God and only One and that men and women everywhere should believe in Him and obey Him. Today we are to learn about the second great affirmation of the Christian Church. This affirmation is that there is one perfect Revealer of the nature of the true God, and of His will for men, and only One, and that this Revealer is Jesus Christ.

The Christian Church must follow its first great affirmation with this one, because whenever we say to men and women, "You must worship the one true God!" they then answer us back again, "Who is the Lord, that I should obey His voice?" That is the answer that Pharoah gave to Moses when Moses proclaimed the true God to him many hundreds and hundreds of years ago. It is still the answer which unbelieving men and women give to believing Christians when they say to them, "Thou shalt worship the Lord thy God and Him only shalt thou serve." Their answer is, "Who is this Lord and why should I serve Him?"

2. The Church at once replies, God is like Jesus Christ. Look at the Man of Nazareth, and you will see the perfect picture of the invisible God. You will see, in the Lord Jesus Christ, God living human life, walking about among us, undergoing our hardships and our troubles and our sorrows and our joys, living among us the perfect human life as God would have it lived.

It is of the greatest importance that we should understand that Christianity can not be preached without this second great affirmation, that Jesus Christ is the only true Revealer of the nature of the invisible God and of His will for mankind.

3. Now, there are many reasons why we believe in the divinity of the Lord Jesus Christ. Let us name some of them. We will not have time to list them all. There are very many reasons to believe that He was Divine, that He is the one true Revealer of God to man. Perhaps you can think of many other reasons than the ones we will set down here, but we will list as many as we have time for this morning.

First of all, Jesus of Nazareth claimed to be the Son of God, and His life proved that His claim was correct. If an ordinary man should claim to be the Son of God, and to be God in human flesh, his claim would not stand up under investigation. Let us see how the Lord Jesus Christ's claim stands up under investigation. An ordinary man claiming to be the Son of God would not be able to bring forward any proper proof to uphold his claim, but the Lord Jesus Christ was unique and supreme in everything. His intelligence was superb, his knowledge of human nature was astounding, his power was mystifying, his goodness was unquestioned, his honesty was above challenge. No matter what field of human activity He entered, His achievement in that field surpasses anything that any other man has ever been able to accomplish. Medicine is just beginning to do some of the things which the Lord Jesus Christ did far better and far more easily. Medicine is just beginning to be able to heal leprosy; medicine is just beginning to be able to restore the sight to the blind. The Lord Jesus was able to do these things with perfect ease because He was the Master of life and understood perfectly what is in man. And in treating the other ills of mankind,—the ills of society,—His diagnosis was true, and His prescriptions for cure are unsurpassed. Wherever the Lord Jesus spoke, in whatever field, His word has been proved by experience to be true. The claim of divinity which in an ordinary man would provoke laughter is, when He makes it, well sustained by facts which may be observed.

Another great witness to His divinity is the fact that His life was the direct fulfillment of prophecy. Read your Old Testament and you will see there how men who lived many centuries before the Lord Jesus was born set down in black and white words which prophesied His life and His teaching and His death with such accuracy that there could not possibly have been any mistake. We know that the Lord Jesus looked upon these prophecies as referring to Himself. This shows the hand of God appearing in the New Testament, working through thousands of years, and with many generations of men, to prepare the world for the coming of the Lord Jesus of Nazareth. The Bible, taken as a whole, is the record of the purposeful unfolding of God's revelation of Himself to mankind, the record which points to the life and death and resurrection of the Lord Jesus Christ as its proper climax. The whole pattern of this revelation, covering as it does a vast expanse of years, fits together too perfectly to be a matter of chance.

The most powerful witness to His divinity is contained in the fact that He rose again from the dead. The fact of the resurrection of the Lord Jesus Christ is the best attested fact in human history. We know that it happened because we have the witness of believable men—men whose testimony is believable because of their life, because of their high integrity and honesty. When you get the witness of men who are on the scene to an event, then it becomes the question of the credibility of the witnesses. If the witnesses are believable, then you may be sure that the events they say they saw actually did happen. The Lord Jesus was dead, and He rose again from the dead through the power of God.

The Christian Church has always considered it its chief business to be the witness for the resurrection of the Lord Jesus Christ because orthodox Christianity has always realized that its case for the divinity of the Lord Jesus rests upon the credibility of the witness to His resurrection from the dead. The Church has been very, very careful to preserve this record of His rising again to life from out the tomb.

The final witness to the divinity of Christ,—and perhaps the greatest witness of all,—is the witness of His Gospel and its power in the present world. The Christian Church which He founded has made a tremendous and unique contribution to humankind. The Gospel of the Lord Jesus is today a living and vital force in the lives of men and women, and in the life of nations. It has been so in every generation since He rose from the dead. The Christian Gospel has been an active force for good in every generation of men, and in every country where that Gospel has been preached, since His time. It has transformed lives, making them over again and making them better. It has entered into the sphere of government, it has entered into the sphere of education, it has entered into the sphere of science,—into every sphere of human activity,—improving and making better, strengthening human society for good. This is the greatest witness to the divinity of Christ.

4. It is because of these things that the Church says, with the utmost assurance, "This Jesus of Nazareth is the One, the only, the true Revealer of the true God, because He is One with the true God; He is divine;" therefore, the Church says, "Listen to what He has to say!"

Now, let us consider some of the things which the Lord Jesus has to say about God. Of course, we cannot take them all under consideration in this brief lesson. We will merely list a few of them. The rest of our time in this course of study will be given over to a consideration of the things which the Lord Jesus Christ has to teach us about God and about God's will for man. We can only sketch out a few of these things this morning.

One thing the Lord Jesus tells us, with the utmost assurance, is that He came to this earth to fulfill the Old Testament religion—that is, the religion of the Hebrew people. The Lord Jesus took for granted that this was the highest and best revelation of God in the whole world, and He came to fulfill it, and to make it perfect. It was not perfect when He came, even though it was the best revelation in the world; so His Gospel completes it, and that is why He said, "Think not that I came to destroy the law and the prophets. I came not to destroy, but to fulfill."

Then the Lord tells us that God is our heavenly Father. This is of tremendous importance. We know that God is Almighty; we know that God is the Creator. But it is a far cry from some of the old religions,—which also knew this,—to the Christian religion, which knows that God, who is the Creator of the world, God, who is the Almighty Source of power in the universe, is also our heavenly Father who loves us. Although we, His human children, may be separated from Him by sin, the Lord Jesus Christ tells us that He seeks to bring us back again into the sphere of His eternal love.

Another very important thing that the Lord Jesus tells us about God is that God is a Spiritual Being and that He desires to be worshipped spiritually. He tells us that God hears our prayers, that He will forgive us our sins if we repent and forsake them, and that His great love for us will follow us even through sacrifice unto death itself—He

tells us that He and God are one. That God will judge the world through Him. That God is Triune in nature, one God in three persons, Father, Son and Holy Ghost.

Finally, the Lord Jesus set up, and ordained, His Holy Church to be His "household of faith," and He assures us that life in that "household" will bring to the believer all the wonderful fruits of God's Holy Spirit, all the benefits of His Holy Gospel, all the love and care which the Father is able to bring to those who believe in Him and worship Him truly. And the Lord Jesus commanded His followers, as members of this holy family, to keep close to Him through prayer and through His Holy Sacraments; and He, tells us that if we do keep close to Him, He will fulfill His will in us by giving us the wonderful fruits of God's Holy Spirit.

October 5, 1941

THE SEVENTEENTH SUNDAY AFTER TRINITY

HOW CHRIST TEACHES THE MODERN WORLD

AIM:—To show that the teaching of Christ comes to us with authority through the Bible and through the Holy Spirit in the Church.

SCRIPTURE LESSON:—II Peter 1:12-21.

KEY-SENTENCE:—

"The New Testament is a trust worthy record because it brings us the testimony of eye witnesses, and the Church, in spite of faulty understanding of Christ's teaching exhibited by certain individual Christians, speaks with authority because the Holy Spirit, the Third Person of the Blessed Trinity, is in the Church and works through the Church."

THE LESSON PLAN

1. Christ Teaches through the Holy Scriptures and through the Church.
2. Challenges Aimed against this Teaching.
3. The Trust-worthiness of the New Testament.
4. The Holy Spirit in the Church.
5. Sin Injures the Work of the Holy Spirit.
6. What the Reformation Did.
7. The Church's Teaching in the Prayer Book.
8. The Menace of Totalitarianism.

EXPANSION OF THE LESSON PLAN

1. There is a wide-spread tendency today to forget one of the solemn affirmations which the Church makes, namely, that the authority of Jesus Christ and of His teaching comes to us through the Holy Scripture and through the tradition of the Church. At the time of the Reformation, the authority of the Church in matters of faith suffered a serious breakdown. Then, almost in our own time, the rise of certain modern theories of science, and the consequent re-examination of the Bible, cause the Holy Scriptures to suffer a breakdown in authority in the lives of the average man and woman of today. This process of questioning authority in the Holy Scriptures and in the Church itself has been carried too far, and we need to assert once more that there is authority in the Holy Scriptures and in the Church, and that the teaching of Christ comes to us through both of these indispensable things.

2. This challenge against the Holy Scripture and against the Church comes to our attention today under many forms. For the average man or woman, the challenge is phrased something like this, "How do you know what sort of a person Jesus of Nazareth was? How can you be sure what He taught? How can you be sure that your records of His life and ministry are trust-worthy? How can you be sure that your interpretation of His teaching is correct?"

This broad challenge to the Church of Christ, and to Christian leaders, has been made with great thoroughness in the last hundred years—so thorough has the challenge been that no bit of the Church's teaching or practice—no matter how small—has escaped the most searching investigation. The unbelieving world has tried with all its force and power to destroy the authority of the Christian Church by challenging both the record of Christ's life, and the Church's understanding and interpretation of that record.

But the Church, instead of being hurt by these investigations, has been greatly helped by them. The investigations themselves have cleared away much misunderstanding of Christ's life and work, leaving the essential truth of Christianity more firmly established than ever.

3. Let us try to prove the assertion which is made in the paragraph above. Let us take up, first, the question of the trust worthiness of the New Testament record of the life and ministry of the Lord Jesus. Just how trust worthy is this record? Who really wrote these books? Are they good evidence of the things which they record? What authority do they have for men and women in the modern world? Let us try to answer these questions briefly and pointedly.

Now, the first thing we should say is that the most searching investigation carried on by scholars over the course of many years shows beyond reasonable doubt that the New Testament is a trust worthy record containing the testimony of many eye-witnesses of the events it describes; and their investigations show that the New Testament began to get out of the "word of mouth" stage and into writing very soon after the resurrection of Christ.

A good bit of the authenticity of the New Testament,—indeed the major portion of it,—is due to the method of learning employed by the schools in the Jewish nation of that time. The schools in that day employed the method of making the pupils learn things by heart and recite them word for word back to the teacher. There were no text-books used in the schools such as we are accustomed to see used today. The teacher made his statement of his teaching, and his disciples then learned that statement by heart, so that they were able to repeat it back to him in his own words. Now, that is the reason why our Gospel accounts bear within themselves the witness of the Lord's own phraseology.

After the Lord's resurrection, when the Apostles began to teach the Holy Gospel they repeated word for word the things they had heard the Lord Jesus say, the things which they had learned by heart and had repeated back to Him until they had them letter perfect.

Many scholars of the first rank now agree that all four Gospels,—including that of St. John,—were completed in writing and in use in the Churches while the eye-witnesses to the Lord's life were still alive. Any mistakes, or any false statements in the Gospels, would have been challenged by these eye-witnesses. We may be sure that the New Testament brings us a good, clear picture of the Lord Jesus, and of His teachings. And we may be sure that the record of his claims for Himself, and the record of His miracles, and the record of His resurrection are correct. His teaching comes to us with authority and with authenticity through the New Testament as we have it and use it today.

4. Now we come to the question of the authority which the Church ought to have in the lives of individual Christian people and in the life of the Christian community. In spite of the faulty understanding of Christ's teaching which individual Christians,—and which sometimes whole sections of the Christian community,—have exhibited, we must realize that the Church speaks with authority, because the Holy Spirit of God, the third Person of the Blessed Trinity, is in the Church and works through the Church. It is His authority which comes to us through the Church of Christ today.

Another lesson,—later on in this quarter,—will discuss at more length the work of the Holy Spirit. It is sufficient to remind you here that the Lord Jesus, before He ascended into heaven, told His disciples to look for the coming of the Holy Spirit, who was to be the active Leader of the Church in its work of winning the world. The Book of the Acts tells us how the Holy Ghost descended upon the Church at the Feast of Pentecost, and took control, and the rest of the Book of the Acts shows us how the Holy Spirit became the active Leader in the Church, working first through this man and then through that man to get His will done in the world; and we see through the Book of the Acts that when men followed the advice of the Holy Spirit and opened His promptings, the Church went forward, but when they chose for themselves what they would do, the Church oftentimes suffered defeat. We learn, then, that the Holy Spirit is in the Church, striving to make His will come true for mankind.

5. Now it must be evident to you that sins of men and women have continually, since the beginning, hindered and crippled the work of the Holy Spirit. Sometimes we wonder how the Holy Spirit can get any of His plans accomplished at all, working, as He must do, through sinful men and women; but in spite of these hindrances, He has been able to make tremendous gain for God in human society. He has been able to make these gains because there have always been some faithful men and women in His Church in every generation who were ready to hear Him and ready to obey Him, and,—because of that,—He has been able to get His will done in the world. The authority which the Christian Church has a right

to exercise over the affairs of men is the authority of the Holy Spirit working through the Church, as He seeks to bring every thought of the human mind and every deed of human hands under obedience to the Lordship of Christ.

6. Now we know, of course, that the authority of the Church over men has been challenged and is being widely challenged in this day. That challenge began in its modern fullness at the time of the Reformation.

Now just what did the Reformation do? What did it accomplish? Some things the Reformation accomplished were good; some were not so good; some were positively bad. Almost anyone will recognize this and admit it today. To put it briefly, the Reformation began to prune away from the historic Church many of the practices that had been, for a long time, recognized as Christian. Now this pruning did much good—a great many unchristian practices,—and some unchristian beliefs,—had found a place in the Church, and the Reformation cut these things out and took them away. That was necessary. In that sense the Reformation was God's pruning hook.

But we all know that pruning may be carried too far, and that when it is, it may kill a tree. It is evident that some of the Reformed Churches have used the pruning-hook not wisely but too well, and have removed not only things which are unchristian, but some things which definitely belong in the Christian Church. In our Church, however, Catholic Christianity, reformed but not mutilated, comes to us bearing the authority of the Bible, and of the living Spirit of God working among us.

7. We ought to realize that our particular Branch of the Church has a wonderful manual of religion in our Prayer Book and that the authoritative teaching of the Lord Jesus Christ has been put into practical, usable form in our Book of Common Prayer. There we have an ordered system of Bible reading, of worship, and of the administration of the Sacraments, which makes the Gospel ready to be translated into daily living by men and women who are under the obedience of the Church.

8. New systems of political organization, and of social organization, are arising today which are attempting to leave God out of the picture. These systems, which have come to birth in our time, challenge the right of Christianity to hold any authority whatsoever over men, or to receive any loyalty from them. In the face of these forces, Christianity must affirm that the teaching of the Lord Jesus Christ comes to us with authority through the Church.

October 12, 1941

THE EIGHTEENTH SUNDAY AFTER TRINITY

OUR PHYSICAL LIFE: MAN AND HOW HE DIFFERS FROM THE ANIMALS

AIM:—To state the Christian doctrine of man.

SCRIPTURE LESSON:—Psalm 8; I Cor. 2:11-16.

KEY-SENTENCE:—

The Church affirms that man is the destined climax of God's creative process.

THE LESSON PLAN

1. Man is the Climax of Creation.
2. God seeks to make Man Better.
3. Tracing the Development of Mankind.
4. Only through God can Man fulfill His Highest Destiny.

EXPANSION OF THE LESSON PLAN

1. People know very well that the Christian Church has a doctrine of God, but they sometimes forget that the Christian Church also has a doctrine of man. The Christian Church tells us what man is, what his purpose is in the world, and what his destiny is.

The first and most important affirmation which the Church makes about mankind is that man is the destined climax of God's creative process.

Not so long ago there was a very great controversy raging throughout the world over the question of evolution. How did God create man? The question today has little point because we have come to the conclusion now that it makes very little difference how God created man, so long as God did do the creating. Christian people have come to accept the idea of evolution as a true concept, and they find, now that the fires of controversy have subsided, that there was really no reason to be upset about the idea of evolution. God can create this world in any way that He sees fit, and if He chose the way of evolution, then so much the better if the Church accepts it.

All the evidence seems to point to the fact that our world is very old, very much older than we had any idea some centuries ago, and we must accept the evidence which the scientists have turned up. That should not disturb us at all, and we are going to try to face this problem in this lesson and show why the Christian should accept the doctrine of evolution without making any question about it.

If the doctrine of evolution is true, then man is the destined end and climax of that creative process. Many of the facts of science seem to bear out this theory. Its significance, as we see it today, is very much like that seen in creation by the Psalmist nearly thirty centuries ago, when he said, "Thou makest man to have dominion over the works of Thy hands; and Thou hast put all things into subjection under his feet; all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fishes of the sea; and whatsoever walketh through the paths of the sea. O Lord our Governor, how excellent is Thy Name in all the world."

The only quarrel the true Christian can have with the scientists today is with that type of scientist who tries to rule God out of this universe altogether. With the scientist who admits God as the Creator but says God created this world through the orderly process of evolution, that is, through the process of growth, the Christian Church can have no quarrel at all. The Church understands that God, who is the Creator, could make this world in any way that He sees fit. There is no real clash between the theory of evolution and the first chapter of the Book of Genesis because the purpose of the scientist and the purpose of the writer of the Book of Genesis were different. The scientist seeks to reconstruct the physical evolution of the world while the writer of the Book of Genesis was seeking to reconstruct the psychological picture of the first man who ever lived, whenever and however that man appeared upon this earth, and to state, with all solemn assurance that that man, whenever he did appear, was created by the Lord God of Heaven and earth.

Now, as to this assertion that man is the destined end of God's creative process,—When we say that man is superior to all the other beasts, someone might at first glance be inclined to challenge the statement, is man *physically* superior to every other creature? Is not the elephant stronger? Is not the tiger more active and more dangerous physically? Yet there is good scientific evidence to show that, although man may not be physically as strong as some of the great beasts, yet he is more adaptable to climate and can live all over the world. The beasts can live only in certain parts of it. In this we see the real superiority of our physical organization. Men can live and work and grow in practically every place on the surface of this globe. On a purely physical basis men are better equipped to master the world than any other living creature.

Now as to mental superiority. There can hardly be any question about that. Some of the beasts show intelligence of a rather high order, but there is such a great gap between the beasts and men, —even between the highest of them and the lowest of us,—that there is little basis for comparison.

But you might say, "How about the insect world? Do we not find a very high grace of intelligence in the insect world, amazingly complicated in its kind?" Yes, that is true.

Among the insects we do find racial intelligence of an amazingly complicated kind. For lack of a better name, we call it "instinct." It does not belong to the individual, but to the race, and it seems to have become fixed and set, without much change of any kind to meet changing circumstances. Of course, we know that the insect world is very old. It has lived for many, many, many centuries unchanged. Fossil wasp nests have been found dating back to the age of the dinasours themselves. There has been practically no change in these creatures since that day in remote antiquity.

The organization of the beehive or of the ant-hill is an amazing thing. In some respects it surpasses the engineering ability and skill, and in others it surpasses the social organization, which men at their wisest have been able to devise. But who could compare the ant-hill to the modern city and not see how superior the free intelligence of human-beings is over the deadly regimentation of the hive or of the ant-hill? We can tell without any question that the mind of man is the finest instrument of thought in our world.

2. Now, we have before us evidence which tends to show that man is the destined climax of creation. But that does not mean that man himself cannot be made better. All the evidence which we have before us lends color to the theory that mankind is the climax of God's creative process, but that evi-

dence also tends to show that God is trying by every means in His power to make man better than he is. God is not trying to produce a creature higher than man, but God is trying to make man higher and better than he has ever been before. If there is to be further development,—that is, evolution,—we can confidently expect that it will consist in making men better rather than making better creatures to take the place of men.

3. When you seek to understand mankind, to look into his origin to try to find out what kind of a creature he is and how he has grown since the beginning, two methods are possible. One is the method which scientists have taken for the last 150 years, since we have had any such thing as modern science,—that is,—to go out and dig up the ancient sites of human habitation and, by slow and painful work—rather uncertain work on the whole,—to piece together from broken pots and arrowheads, and fragments of bone, the everyday life story of the people in prehistoric times. The other method, we see so well illustrated in the second of the two accounts of creation in the Book of Genesis,—there are two accounts of the creation in Genesis, one in the first and the other in the second chapter. We see in that second account the method of *psychological reconstruction.* The writer of the second chapter of Genesis tries to imagine the time when the first man came upon this earth. What sort of a creature was he? What did he think about? What was in his mind, and in his heart, and in his soul? That writer gives us a magnificent psychological study of that new-born creature, man, starting out into the world for himself, meeting temptation for the first time, and yielding to it, and then trying by work and sacrifice to regain the lost Eden, and never quite able to succeed.

This ancient story, so true psychologically, gives us the key to the new goal of God's creative process after He had created man. The field for God's creation is no longer the production of new species upon this earth but the development of the mind and of the heart and of the soul of mankind. We are going to have a whole lesson on the soul of man next week, so we won't talk too much about it today. We will only indicate that there *is* such a field, and that it is the *next* field of God's creation—a field so broad that God could create in it forever and never exhaust it.

4. Now if what we have been saying about man is true, then only God can help man to fulfill his highest destiny. Man cannot fulfill that highest destiny by himself because God is the Creator, and any real creation in this world must come from God and through God. Any observer of keenness must have seen that the range of mental development possible to man has scarcely been tapped. We know through medical science that man only uses half his brain and nobody has ever yet exhausted the possibilities of that half, and as for our social organization it is yet terribly defective. Not until we have banished poverty, disease, war, tumult, ignorance and crime can we call our social organization acceptable. It is in this field that the new creation of God is going on and it is in this field that the Church of Christ and the Gospel of Christ finds its great and noble destiny.

But let us add a note of solemn warning. There is no automatic guarantee that mankind is going to get better. Mankind may degenerate, get worse and return to savagery. We must know that progress is a costly thing and that we must help God in His great task of creation, in His great task of helping man to be better. God has given to Christian people the inestimable privilege of helping Him make that better world which He envisioned and so earnestly seeks. We know that mankind needs a Saviour and needs Him desperately. The Saviour has come, and His Name is Jesus Christ.

INTERMEDIATE DEPARTMENT

(Continued from Page 86)

October 12, 1941

THE EIGHTEENTH SUNDAY AFTER TRINITY

OUR PHYSICAL LIFE: MAN AND HOW HE DIFFERS FROM THE ANIMALS

AIM:—To present John and Mary to themselves as children of God with latent divine possibilities which makes them responsible to God and differentiates them from the rest of the animal world.

Note: In this connection review the general introduction.

THE SCRIPTURE:—Psalm 8; I Corinthians 2:11-16.

"A nature psalm describing God's glory in the universe but particularly in the soul of man. The theme of the psalm is that although God is the majestic Creator of the infinite heavens, yet man is given the privilege of mastery over the animal world and the glory of testifying to the Divine Presence."—*Freehof.*

I Corinthians 2:11, 12. "What human being can understand the thoughts of a man, except the man's own inner spirit? So also no one understands the thoughts of God except the Spirit of God. Now we have received the Spirit —not the spirit of the world but the Spirit that comes from God, that we may understand what God bestows upon us."—*Moffatt.*

Genesis 1:26-30. The climax to which the Genesis poem of creation builds up.

All of these passages, in one way or another, speak of man as in some sort kin to God.

LESSON TOPIC IV.

DO YOU KNOW QUESTIONS.

These are three. Why early man taught himself to speak a language? How he did it? Why early man was first a herdsman and then a farmer? Why early man was able to tame some animals and subdue all of them?

Note, as one of the rules of the universe, that the animals closest to man are those who have had the gift to appreciate kindly treatment. For example the horse and dog.

GENERAL PROBLEM.

It may be easier to treat this lesson as one problem under four descriptive heads.

1. What is Man that God is Mindful of Him?

In other words: What is John and Edward and any other human child?

John is a strange creature is he not? He is a part of the animal world yet he is not like the animals. He enjoys looking at pictures which mean nothing to his dog Spot. He can write books about imaginary places and people so that others can talk about the characters as though they had bodily, physical existence. He can design beautiful buildings and see them with his mind before they have been begun. He can plan complicated machines with which to make other more complicated machines. He can turn his hand to anything.

Yet when John was a baby he was more helpless than any animal baby on earth. He was more helpless than the animals yet he was destined to have dominion over them. John is certainly a puzzle.

2. John is a Part of the Animal World.

John has much in common with all kinds of animals.

We have much in common with all of them so far as our bodies are concerned. We need air to breathe and so do they. We need water and so do they. We need food and so do they. We suffer from excessive heat and cold and so do they.

Because we share in this common life, we should feel angry when anyone torments or harms any of our animal friends. We must be good companions.

BUT

3. John's Differences with the Animal World are greater than the Likenesses and these keep on Increasing.

The animal is stationary and the reason for this is because the animal has become in the course of time quite well adapted to his ordinary condition of life and so tends to let well enough alone. This is brought out in the *Quarterly.*

Illustration: John and His Dog Spot.

Spot stopped experimenting. John kept on.

4. What is John?

THE SCRIPTURE ANSWER.

John is made in the image of God and so has the capacity to learn what God has put into the Universe for John's use and also has given John the capacity to learn how to use his knowledge wisely.

Key Words.

Look up the meaning of: Instinct, Intelligence, Experiment, Idea, Concept, Particular, General, Reason, Language.

Key Statement.

I have a body but I am more than my body. I have a mind but I am more than my mind; I am a soul, myself, and I will live forever.

Thought Question.

What do you think is driving John forward from within and beckoning him from without?

THE BIBLE CLASS AND HOME DEPARTMENT

Text: Bible Class and Home Department Quarterly

Editor: The Very Reverend Hiram R. Bennett, D.D.

Subject: The Creed and the Scriptures

September 21, 1941

THE FIFTEENTH SUNDAY AFTER TRINITY

OUR SOURCES OF CHRISTIAN KNOWLEDGE

AIM:—To study the history and origin of the Christian Creeds, with special reference to the New Testament background, noticing especially that the Church had her organization and worship and creedal statements before the New Testament was written.

SCRIPTURE:—I St. John 1:1-4; Hebrews 1:1-4; 2:1, 9-10.

TEACHING OUTLINE

Remind the class that this course is intended to correct the usual misconception that the Church was founded on the Bible, and that we get our faith from that Book. Refer to the Thirty-nine Articles of Religion, in the Back of the Prayer Book, especially Article VI, "Of the Sufficiency of the Holy Scriptures for Salvation." Show that this is not a creedal statement, but rather an answer to the objection that the Church does not have a definite position on the authority of Holy Scripture.

Refer them also to the Ordinal, especially to the questions addressed to the candidates for deacons' and priests' orders, and to the questions addressed to the priest about to be consecrated to the episcopate, on page 548 of the Prayer Book.

I. *The Scriptures as services.* With this as a starting point, we now take up the Scripture passages assigned as lesson texts. It is easy to imagine how St. John, as representative of the Apostles, centered his teaching around the personality of Jesus Christ. To the Church in Jerusalem and its environs, every landmark was a memorial to the presence of the Lord. Hardly a day passed without the early Christians beholding the sites of the Crucifixion or the Resurrection. Whenever they went into the Garden at Gethsemane, the olive trees, which had been so "kind to Him" were continual reminders of His presence there.

The Author, then, of the Epistles of St. John, is writing to Christians to whom he has already spoken about the life and words of our Lord. He is fully acquainted with their needs, but he has left us no knowledge as to where they were located, beyond the universal tradition which connects the Epistles with Ephesus, or at least Asia Minor.

II. *St. John.* The Aim of St. John, in writing them, was the edification of his "children" in the true faith and life of Christians. The victory of Christ has been won, if only after a hard-fought battle, and the opponents, whose errors have been unmasked, "have gone from among us." Now the Church must be reminded that it has a clear course. It must always remember its Lord and the duty of joy in Him.

It is impossible to determine with certainty the time when the Epistles of St. John were written. Certainly they were not all the product of the same year, though they seem to belong to the closing years of the Apostle.

A large literature has grown up around them. The affluence of their thought, the fruitfulness of their doctrine, the spell of their spirituality, and their deep tranquility, have attracted the richest and devoutest minds, the most practical and the most speculative intellects in every age.

The first Epistle of St. John opens with the calm and lofty sentences of the text, not cast in the form of epistolary introduction with which we are most familiar in the New Testament, but more in that of the Epistle to the Hebrews. Hence the second passage in the lesson text fits in with the first.

For "Hebrews" will bear comparison with the Epistles of St. John. The date of the former has more than curious interest. Apparently it was written before some impending crisis, possibly the destruction of Jerusalem, in A.D. 70, though the Epistle is generally dated twenty-five years later. It seems to say that a judgment is approaching. It is a supreme effort to avert apostasy at a time of extreme peril. A general overturn is at hand, when all things that can be shaken—cities, walls, temples, hoary religions—will be shaken to make room for the kingdom which cannot be shaken.

III. *"Hebrews."* Unlike the Epistles of St. John, however, the writer of the Epistle to the Hebrews has remained unknown. St. John's personality permeates his writings. "I, John, have seen the Lord," he says, "my hands have handled Him." But this other writer, by his very anonymity has a different kind of authority. He was a Hebrew, well-versed in Jewish history, and in the coming of Jesus Christ he found, not only the promised Messiah, but more: "the heir of all things by Whom He made the world."

We must be content, then to remain in ignorance as to the writer of this remarkable book. Some of the greatest books of the Bible, such as "Job" and the second part of "Isaiah," are anonymous writings. It is meet that this one should belong to the number, for it bears witness in its opening sentence to One Who speaks God's final word to men. In presence of the Son, what does it matter who points the way to Him? The witness-bearer does not desire to be known. He bids us listen to Jesus and then retires into the background. We need have no anxiety about finding for his work an apostolic author who shall guarantee its inspiration and give ground for its canonicity. The book speaks for itself. It is worthy to be in the New Testament. It rendered an indispensable service as an aid to faith in a transition time when an old world was passing away and a new world was coming into being.

Like the Epistles of St. John, there is no knowledge of the community of readers to which the Epistle to the Hebrews was addressed. In a way, this is of value to our whole discussion of the history of the creeds, for it implies that wherever the early apostolic missionaries and their co-laborers went they taught the faith in the unity and love of God and the divinity of Jesus Christ. And these with other New Testament writings are source-witnesses of the unity of Christian faith and life.

Palestine, Alexandria, Rome, as well as other communities, have been suggested, as being the objects of the writer's attention. If we attach weight to the inscription "To the Hebrews" as indicating, not merely Jewish nationality, by a section of the Jewish people distinguished by the epithet "Hebrew," it points to Palestine, or perhaps Syria, as the locality of its first readers. "Hebrews" means Jews speaking Hebrew, but as the Epistle was written in Greek, these "Hebrews" must have been bi-lingual, acquainted with Greek as well as with their mother-tongue. Such bi-lingual Jews would be found more readily in a Syrian city like Antioch than in Jerusalem. Other things point in the same direction, especially the statement in chapter 2, verse 3, that the persons addressed had heard the gospel, not from the lips of the apostles, but at second hand. This would apply to the Syrian churches, which were founded by the scattered members of the Jerusalem Church after the death of St. Stephen.

The student might well take up the other Epistles from the same point of view: what do they show, from the text, as to Christians to whom they were addressed? What seems to be the subject under discussion? For example, St. Paul treats of justification in the Epistle to the Romans; in Ephesians he writes of "economy" in Christian living.

Aside from the Gospels, and Epistles as source materials, there are numerous low-priced and attractive books which the student should consult. The clergy will be able to provide such manuals as are published in the well-known series of "Oxford Church Text Books," and a very good investment for the teacher is the Commentary on Holy Scripture, edited by Bishop Gore, and now published in a cheap edition by Macmillan. These, and other helps, will

be of constant use in the coming months of this course.

September 28, 1941

THE SIXTEENTH SUNDAY AFTER TRINITY

THE TEACHING OF THE LAW AND THE PROPHETS AS INTERPRETED BY THE JEWS

TEACHING OUTLINE

AIM:—To present to the students something of the background of Jewish law, and to show how it was faithfully kept, although its spirit was often misinterpreted.

SCRIPTURE:—St. John 5:32-47.

I. *Introducing the lesson.* Note that this course is not a continuous study of the text of the New Testament, but rather a reference to certain words and deeds of our Lord and His apostles as they apply to the story of the creeds and the scriptures. Emphasis should he laid upon the incident at the pool of Bethesda.

II. *The scene.* Bethesda was a pool by the sheep gate (or market), having five porches or cloisters. It appears to have had steps from the cloisters, and the water was at times "troubled." The account of an angel troubling the waters is omitted in some early manuscripts of the Gospel. But it may be thought, as some writers have suggested, that the troubling had a natural cause, a sort of intermittent flowing from the natural siphon under the cave. It is said that it is still the custom of the Jews to bathe in the waters of the cave, when this overflow occurs, for the cure of rheumatism and other disorders. It is also the place where flocks are gathered for watering. A long flight of steps leads to the cave, and the debris was until recent times heaped up around them so it is hard to say much about the original environment.

III. *Our Lord and the "impotent" man.* As has been suggested above, many patients suffering from rheumatic or kindred disorders came to the pool. The ancients, as moderns, realized the therapeutic value of baths. Our Lord's technique was direct. After the man had told his difficulties, Jesus said: "Rise, take up thy bed and walk." Later, the two met in the temple, and Jesus then added these words: "Behold, sin no more, lest a worse thing come unto thee." This reminds us of the many other cures when the forgiveness of sins (soul healing) was coupled with the bodily cure (physical healing).

IV. *The "impotent" man and the Jews.* The latter were much concerned with his carrying his bed on the sabbath day. They were apparently unsympathetic with his former invalidism, and they did not rejoice that he was now in full health. This brings us to

V. *The observance of the Sabbath.* This was one of the foremost characteristics of the Jews. In the early days of the kingdom, before the Exile, the people were mainly concerned with agriculture, and the seventh day was kept generally as one which gave rest from toil. It was also kept as a religious festival, during which social festivities were enjoyed. The Exile changed that gentle and tolerant attitude. In Babylon the Jews were forced to suspend the operation of temple worship and the sacrificial system. To take the place of this in their spiritual lives the unhappy exiles turned to Sabbath observance, which assumed a new importance and acquired a sort of sacramental character. By degrees an increasing number of acts were forbidden on this day and penalties were imposed for breaches of its observance. At a still later time, when the party of the Pharisees gained power, legal rigidity with regard to the Sabbath became exaggerated. The teacher might well point out, however, that there is danger of misrepresenting this attitude of the Pharisees. For it is a fact that they did recognize as permissive infringements of the law in all cases of emergency. Canon W. O. E. Oesterley has well stated the fundamental difference in principle between the Pharisaic teaching on Sabbath observance and our Lord. He says: "The Pharisees regarded it from the point of view of man's obedience to God; our Lord regarded it from the point of view of God's love to man."

VI. *Jewish law.* Dr. Oesterley has summed up the Jewish law in these words: "The Hebrew term for the Law, *Torah* refers in the first instance to the Pentateuch; it is also used in a wider sense as including the whole of the Old Testament and not infrequently it connotes the entire body of religious truth and practice as handed down by tradition. This threefold meaning of *Torah* includes, therefore, the written Law and the oral Law. According to Jewish belief and teaching the latter was implicit in the former when first delivered on Mount Sinai; it needed only properly qualified teachers to set forth the implications of the written Law; and these were never wanting. The *dicta* of these teachers were called forth by the changing circumstances of succeeding ages, new cases requiring new decisions; and it was in this way that a body of traditional laws, orally transmitted, gradually came into being, which were handed down side by side with the written laws. Inasmuch as the oral laws were believed to be implicit in and logically developed from the written Law, both came to be looked upon as equally authoritative and binding. It was during and after the Exile that this process became especially marked, and it it pre-eminently with the name of Ezra that it is associated."

The teacher might well express the conviction of our Lord that it was not with the Law itself that He had a quarrel, but with its abuse.

It must be remembered that St. John was a Jew himself and that he had been brought up in this tradition of respect for the Law. In fact, the early Christian community at Jerusalem did not separate itself at once from Jewish obligations, and reference may well be made to the decisions finally reached at the Council of Jerusalem, when, since there was then a large body of Gentile Christians, it was declared that the followers of Jesus Christ were advised by the Apostles that "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." (Acts 15:28-29.)

VII. *Our Lord's words concerning Himself.* This remarkable passage in the fifth chapter of his Gospel is a conclusion which he had reached after a lifetime of activity and contacts with all sorts and conditions of men. St. Matthew generally records our Lord's connection with the Old Testament prophecies, but here St. John significantly quotes Him as saying (verses 39, 45 and 46): "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. . . . Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

VIII. Collate passages in the Old Testament to which Jesus might have referred, as above.

October 5, 1941

THE SEVENTEENTH SUNDAY AFTER TRINITY

THE BASIS OF THE CHRISTIAN LIFE; THE LIFE AND WORKS OF OUR LORD

TEACHING OUTLINE

AIM:—To emphasize the continuity of the expection on the part of pious Jew of the coming of the Messiah, with thought of the immediate preparation for the Birth of Jesus Christ. A brief outline of His life is suggested, with the stressing of the gospel of God's love as the basis of His teaching.

SCRIPTURES:—I St. John 3:1-2; Romans 8:28, 29; 35-39.

I. *Introducing the lesson.* Get the class—or if this lesson is studied at home do it yourself—to collate some passages in the Old Testament which have to do with the coming of the Messiah. Impress the fact that this "Messiah" was generally regarded as one who would be a temporal prince.

II. *Some consideration should be given to the period* between the Old and New Testament, the period of the Apocrypha, the Greek period. Show how providential it was that under Alexander the Great the civilized world was brought under one rule and one language—Greek. How that with the dispersion of the Jews the tenets of monotheism were made familiar to the remote regions where later the missionaries of the cross brought the faith. The world was under one rule, spoke one language, and the Mediterranean Sea and caravan routes were available for fairly quick communications.

III. *The Sources of the Life of Christ.* These are the Four Gospels. The first three—St. Matthew, St. Mark and St. Luke—are based on a common source-book, and are called the "synoptics." That source-book may have been an earlier version of the Gospel According to St. Mark, as we now have it. The

early Church tradition about this Gospel is that it was written by John Mark, whose associations with the apostolic circle in Jerusalem were intimate from the beginning, who was for a brief period the companion of his cousin Barnabas and Paul on their first missionary journey, but who is chiefly to be thought of as the companion and interpreter of Peter, whose memories of the actions and teachings of Jesus, probably given in the main as instructions to converts in the churches of his foundation, and given again and again, form the bulk, though not the whole, of his Gospel.

From the early days of the Church, when the writings of the friends and companions of our Lord were sought after, the third Gospel, that of St. Luke, "the beloved physician," was accepted as truly inspired. He was the companion of St. Paul, and probably an intimate of the blessed Virgin. His motive in writing his Gospel is set forth in the preface. And the work itself appears, as Bishop Gore says, "to consist largely of information derived from original witnesses, especially some of those named on the course of his work, with whom he was in familiar contact for longer or shorter periods."

St. Matthew's Gospel is based on St. Mark, although at certain points it contains other matter which he had gotten from various independent sources.

St. John's Gospel has been the subject of considerable discussion, but Bisohp Gore, who was one of the greatest and most respected scholars of the Church, believes it to have been rightly ascribed to John the son of Zebedee as in a real sense its author, though with assistance from others, and to have been issued at Ephesus in his extreme old age, at the end of the first century.

We have, also apart from the Gospels, the "records and implication of the Epistles." For example, the reference in Thessalonians leads us to believe that our Lord may have said something about His Second Coming which is lost to us. "Substantially, however, St. Paul adds very little to our knowledge of the teaching of the Lord, though we find no reason to believe that he did not interpret it aright. Nor, though we accept St. James' Epistle and the first Epistle of Peter as genuine, and these Epistles seem to be saturated with the Lord's teaching, do they in fact add anything to our knowledge of it in detail." (Bishop Gore.)

In short, then, the Gospels are the chief source of the facts of our Lord's life and teaching.

There are seven chief points or high spots in the teaching of our Lord.

1. The Gospel of the Kingdom and its moral requirements. In the parables our Lord shows that the Kingdom was planted as a seed which is to grow to a great tree; it is leaven, and salt; it is a fisher's net which must be expected to gather of every kind. The emphasis of the Master is directed to an explanation of the ethical character of the Kingdom and of its citizens.

2. The doctrine of God. Men are to find in God the Father Who loves us and keeps us. Men are to find in Christ Himself the true image of the Father.

3. He spoke of no one coming to the Father but through Himself. His constant point was that He was the fulfillment of the prophecies of the Old Testament Scriptures. One day He would come again to fulfill all things, as the Agent and Judge of the Kingdom. This sense of the glory and lordship of the risen Christ is what we find filling the minds of the apostolic company with enthusiasm after He had vanished out of their sight.

4. Sin and atonement. Both the Gospels and the Epistles speak of Jesus Christ as treating mankind as fallen. They speak, therefore, of Him as its Redeemer in virtue of His vicarious sacrifice on the Cross, and in virtue, also, of an identification of Himself with His people, by their eating of His sacrificed Body and drinking His outpored Blood—the Sacrament of the Holy Communion.

5. The gift of the Holy Spirit. The constant burden of Christ's teaching is that while mankind does not innately possess the gift of the Spirit and needs only to have his attention called to it, he does need it, and he must look for it as a fresh gift from Himself as Risen and Ascended. And the definite channel of this gift is His Holy Catholic Church.

6. The Church and the Kingdom. His Church, He said, was to be the New Israel, established by Him as Sovereign and Lord, established under the New Covenant.

7. Personal immortality and eternal life. This is the glorious destiny in store for all of God's people, and for His whole creation. It was witnessed to by the Resurrection of Jesus Himself, and thereby He gave the pledge of the general resurrection of the dead.

Such, in brief, is the teaching of Jesus Christ. They have been the basis of the long life of the Church. The Church could never have existed without them; and the Church, as founded by Him on the Twelve Apostles, was made the organ for proclaiming the Kingdom in the world.

The teacher may also get the class to point out some of these teachings as they are in the Gospels. A special reference might be made to the Parables of the Kingdom and they could be compared with some of the plainer teaching of our Lord, as, for instance, the Sermon on the Mount.

October 12, 1941

THE EIGHTEENTH SUNDAY AFTER TRINITY

THE DISCIPLES WHOM OUR LORD TRAINED AS MESSENGERS

TEACHING OUTLINE

AIM:—A study of the Apostles.

SCRIPTURE LESSON:—Saint Mark 3:13-15; Acts 1:1-5.

I. *Notes on the calling of the Twelve Apostles.* If St. Peter's name often leads the list of the twelve, it is because it was no doubt followed by the calling of the others. This is the chronological order in the first three Gospels. It affords, likewise, some insight into the history of those whom our Lord chose as the foundation stones of His Church. There are great difficulties in tracing the family relationships of the various members of the apostolic college. But there are certain clear points. First, it appears that only the calling of those to the Apostolate is related. So many other names are given of those other men and women who were followers of our Lord. We have the Marys, Marthas, Lazarus and a few others.

Generally speaking, the list of the twelve, with their names and families is as follows: Peter and Andrew, James and John, Philip and Bartholomew (or Bar Telamyon, or Temalyon, generally suposed to be the same as Nathaniel); Matthew the publican. Moreover, there is something which attaches to each of the others. Thomas, who is called Didymus (which means "twin"), is closely connected with Matthew, both in St. Luke's Gospel, and in that of St. Matthew himself. James is expressly named as the son of Alphaeus or Cleopas. This we know to have been the name of the father of Matthew. But, as Canon Edersheim says, the name was a common one, no inference can be drawn from it, and it does not seem likely that the father of Matthew was also the father of James, Judas and Simon, for these seem to have been brothers. Jude is designated by St. Matthew as Lebbaeus, from the Hebrew word *lebh*, a heart, and is also named both by him and by St. Mark, Thaddaeus—a term which probably comes from the Jewish term *Thodah*, or "praise." In that case both Lebbaeus and Thaddaeus would point to the heartiness and thanksgiving of the Apostle, and hence to his character. It would be something like the scheme of Dickens who names his characters from their temperaments. One remembers the kindly brothers "Cheeryble" in "Bleak House." St. Luke, speaking of this same Jude, simply designates him as the brother of James. Further, we have Simon Zelotes, the Cananaean, terms indicating his original connection with the Galilean Zealot party, the "Zealots for the law." Probably he was the son of Cleopas, and brother of James and of Jude. These three were, in some sense, cousins of Christ, since, according to contemporary writes, Cleopas was the brother of St. Joseph, while the sons of Zebedee were real cousins, their mother Salome being a sister of the Virgin. Finally we come to Judas Iscariot, or the man of Kerioth, a small town of Judah. The betrayer alone was a man of Judean origin, and this may make some explanation of his after history.

II. *The problem of Judas.* If he came from Judea, instead of Galilee, it might mean that his background was more nationalistic than that of the fishermen of the north. He had been more in the midst of "alarums and excursions." It is not for us to say what was in our Lord's mind when He chose Judas. What the latter did was on his own responsibility. He had freedom of will. Apparently the other disciples had begun to know his greedy temperament, for we are given an explanation by St. Matthew of Judas' objection to the "waste of precious ointment by St. Mary Magdalene on the feet of Jesus." St. John says that Judas wanted the precious balm to be sold and the money given to the poor, and he adds that this was not because Judas loved the poor, but "because he carried the bag." He was treasurer. Along with greed, there was also malice, and, most likely the instinct of self-preservation. The traitor was a shrewd man, and believed that a catastrophe was near. He understood better than his single-minded brethren the situation of affairs; for the

children of this world are wiser in their generation than the children of light. The other disciples, by their generous enthusiasms and patriotic hopes, were blinded to the signs of the times; but the false disciple, just because he was less noble, was more discerning. Disaster, then being imminent, what was to be done? What but turn king's evidence, and make terms for himself, so that our Lord's loss might be his gain? If this baseness could be perpetrated under pretence of provocation, why then, so much the better!

It might be profitable for the class to continue the discussion of the motives of Judas, and to discover wherein his career is a warning to others.

III. *The Apostles after Pentecost.* St. James, by virtue of his relationship, to our Lord seems to have taken the presidency of the group at Jerusalem and to have been the leader of the first General Council of the Church held there. There is no evidence of his having been away from the city.

The other Apostles went to the ends of the civilized world. St. Peter had charge of the church at Antioch, St. John at Ephesus, although both went on missionary journeys. There is the tradition that St. Peter was made a martyr at Rome, although the evidence for his presence there is much less than that for the presence of St. Paul.

For the most part, the lives of the twelve became obscure, and there is but little mention of most of them in the New Testament. Extra-canonical tradition has left us many beautiful legends of most of them.

IV. *The writings of the apostles.* Two of the twelve wrote lives of their Lord, St. Matthew and St. John. St. Peter is credited with the two epistles which bear his name. St. James, the head of the Church in Jerusalem, was undoubtedly the writer of the Epistle of St. James, for, as Dr. Dimont says, that writer "belongs to the older Jewish school in the early Church. This fits in with the portrait of St. James in the Acts." St. Jude wrote the short epistle which bears his name, and St. John is credited with being not only the writer of the Fourth Gospel, but also of the three "Epistles of St. John" and of the Book of the Revelation.

V. *St. Paul and the Twelve.* St. Paul's position in the Apostolic group is unique. He does not appear at all, even as Saul the persecutor, until some time after Pentecost. After his conversion, the apostolic group in Jerusalem seem to have accepted him, though indeed at first with reservations. But he soon fitted in, and we find him as claiming the validity of an apostolate which was never questioned by the early Church. He was a faithful companion to the friends at Jerusalem, and the fact that he possessed a power equal to the others, and exercised a like authority never disputed, indicates that truly there were "thirteen apostles."

VI. *Literature.* Besides a study of the various Epistles, the Acts is most authoritative in giving a picture of the early Church especially at Jerusalem. The whole purpose of the New Testament literature was to glorify Jesus, and if we read the Gospels and the Acts and the Epistles in that light we shall see how consistently the training of the twelve worked out in every detail. As beginners their faith was simple, but as the years went on with Jesus, it became stronger, and the end of all their lives—save that of Judas—was that of Christians and saints.

Missionary Notes

(Continued from Page 74)

go thousands of deaf persons to worship according to the Book of Common Prayer, to be baptized, confirmed, and married by a priest who "speaks" with the only voice they understand, that of the fingers.

The Church's work for the deaf was started when Mr. Gallaudet founded St. Ann's and the Church Mission to Deaf-Mutes. This leader of nearly a century ago carried the silent services to many cities. Other priests joined in the mission, until today there are twelve active clergymen, eleven of whom are deaf.

In seven cities the deaf-mutes have their own churches. In many other parishes and in 159 missions stations, services in the sign language are held regularly. Church homes for the aged and religious education classes in State schools complete the picture.

The zeal with which Mr. Gallaudet and the other leaders undertook the silent mission has brought widespread results. More than 3,500 deaf persons are now communicants, and more than 15,000 persons, including these communicants, "adherents," and children in schools for the deaf, are influenced by the Church each year.

HE WAS AN INDIAN WAIF

When, twenty-five years ago, Miss Anne Cady started her work at Fort Defiance, Arizona, on the Navajo Indian Reservation with its thousands of Navajos scattered over acres of desert, she was presented with a forlorn little scrap of an Indian boy, homeless, untaught, and blind. His name was Howard.

Other children around him were always talking about school until one night on the way to bed he asked the nurse pitifully, "Miss Cady, can't I ever go to school?" Miss Cady began teaching him then and there, taught him to memorize words and to remember facts. There was a school for blind Indian children but she wondered where money could ever be found for all the years he would have to go there? On a trip east she told some Long Island children about him, and for six years they kept the little blind Indian boy in school.

Then what? Would this be the end? No, he was so promising a boy that a way was found to send him to high school. He graduated with honors and the ambition to go to college. He also qualified as an Eagle Scout in all but one point, swimming. There was little chance to swim on Arizona deserts, but he learned later. Then this blind young Navajo entered the University of New Mexico where all his work had to be read to him.

More years went by. He graduated from the university and secured a good government position, but after a time he gave it up in order to return to the mission and, on a microscopic salary, to work as an interpreter and Church helper among his people.

The latest chapter in the story is a marriage. He has recently married an educated Navajo girl, a registered nurse at the Fort Defiance base hospital.

So runs the story of how the vision and patience of one missionary, aided by friends who shared her vision, brought new life to a little Indian waif who is now grown up and is giving that life back to his Church.

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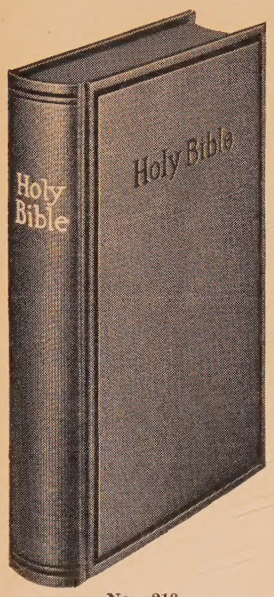

No. 218

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

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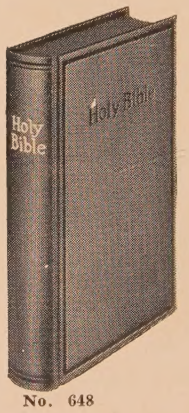

No. 648

21 ¶ And the sons of Bĕn'ja-mĭn *were* Bĕ'lah, and Bĕ'chĕr, and Ăsh'bel, Gĕ'rá, and Nā'a-man, Ĕ'hĭ, and Rŏsh, Mŭp'pim, and Hŭp'pim, and Ărd.
22 These *are* the sons of Rā'chel,

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